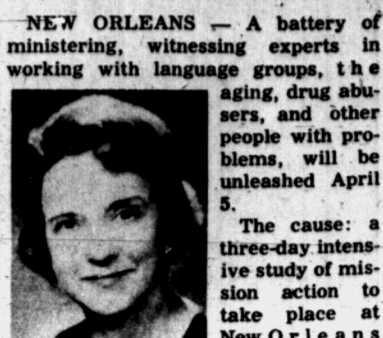


Action Workshop On Missions Set At N.O.



Miss Hunt

This, the fourth of fifteen regional mission action workshops, will be within convenient reach of many in the Mississippi area.

The workshop, part of the first large-scale mission action training project ever fielded, is sponsored by Woman's Missionary Union and the Home Mission Board.

A staff of three WMU leaders from Birmingham, ten Home Mission Board staff members, a Christian Life Commission staffer, and other experts will form the faculty of the workshop.

Chinese Pastor Says

Nixon Visit Offers Ray Of Hope

By Gary Mitchell
FORT WORTH (BP)—The pastor of the world's largest Chinese Baptist church said here that President Nixon's recent journey to China offers a ray of hope that some day China might be more open to the gospel.

"I hope he (Nixon) didn't negotiate just for the country," said Daniel Y. K. Cheung, pastor of the Kowloon City Baptist Church in Hong Kong. "I hope and pray he can be used of God to open the door for a way back to China."

Cheung, a vice president of the Baptist World Alliance, and his family are currently attending Southwestern Baptist Theological Seminary here.

BJC Hits Church School 'Aid'

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs in semi-annual session took steps to hold the line on "separation of church and state," and at the same time took positive action on several church-state issues facing the nation.

The Baptist body expressed support for quality public education for all children and opposed tax support for non-public schools. It further approved plans looking toward a national conference on religion and public education in 1973 or 1974.

The joint committee asked its staff to help define church relationships to government agencies such as the Internal Revenue Service and Social Security, and also heard a subcommittee report on Baptist concern for national welfare reform.

The Baptist Joint Committee on Public Affairs is a denominational agency sponsored by nine Baptist conventions in the United States. John W. Baker is acting executive director, while the agency is seeking an executive to succeed C. Emmanuel Carlson who retired a year ago.

Facing the report of President

Portland Chosen As Site Of '74 World Youth Meet

WASHINGTON (BP) — The eighth Baptist Youth World Conference will meet in Portland, Ore., July 31-Aug. 4, 1974.

The site for the conference was selected here by the youth administrative committee of the Baptist World Alliance after considering 20 other possible North American sites.

Theo Patnaik, associate secretary of the Baptist World Alliance, said Portland was chosen over Squaw Valley, Calif., because of its proximity both to travel terminals and university campuses. The committee previously had planned to hold the conference in Squaw Valley.

The 1974 meeting will be the first time the youth conference will have met in the United States. Previous conferences were in Prague, Stockholm, Zurich, Rio de Janeiro, Toronto, Beirut and Berne.

A poll of youth after the Berne conference showed they preferred the United States as the next meeting place.

Patnaik said an attendance of 10,000 young people from about 60 countries is expected. General sessions

All kinds of mission action workers are invited: Pastors, church staff members, WMU officers and leaders, and mission action group members are most likely to benefit from the program.

People from all states touching Louisiana will be participating in the conference.

Mississippi mission actioners will have two other convenient workshop choices. One will be at Ouachita Baptist University, Arkadelphia, Arkansas, May 17-19 and the other will be at Samford University, Birmingham, Alabama, June 26-28.

The New Orleans workshop will give nine hours of specific training in work with a mission action target. Literacy students will have sixteen hours of study in order to qualify as literacy teachers. A person can choose to attend any one of ten target conferences. These will be conducted by Home Mission Board and Christian Life Commission experts.

WMU personnel will lead general sessions on mission action organization and administration, group processes, and mission action projects.

(Continued On Page 3)

Three of his five daughters and a son-in-law, as well as the Hong Kong pastor, are studying toward degrees at Southwestern. Another daughter and son-in-law are studying at Midwestern Baptist Theological Seminary, Kansas City, Mo., and his oldest daughter and son-in-law are active in Chinese Baptist work in St. Louis.

Though Cheung said he feels President Nixon's visit to mainland China offers a ray of hope, he has no illusions of an immediate shift of policy in mainland China to permit "foreign missionaries."

Presently China strictly forbids missionaries. Religious activities are carefully supervised, although little

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Christian Life Commission

TV X-Movie Legislation Is Urged

NASHVILLE (BP)—Urging Congress to pass legislation prohibiting the showing of X and R-rated movies on television, the Southern Baptist Christian Life Commission advisory committee adopted a statement petitioning the U.S. Senate to conduct a hearing to investigate the showing "of morally offensive movies on television."

The action came in response to a resolution adopted two weeks earlier by the Executive Committee of the Southern Baptist Convention asking the Christian Life Commission, the denomination's social action agency, to take steps to implement Baptist opposition to showing of X and R-rated movies on television.

In their response, the commission

also urged Baptists to write letters to television networks about the matter suggested "selective buying" to resist sponsorship of offensive movies on television, called on the Federal Communications Commission to prohibit network distribution of "morally offensive movies," and urged social action agencies of other denominations and states to take action to oppose such movies.

Suggesting "selective buying" to resist sponsorship of such movies, the commission urged its members and other individuals to communicate with local sponsors of offensive TV movies and to ask them to stop supporting such programs, "and if the sponsors refused, to publish the names of these offending companies in newspaper ads."

Programs which degrade sex, glorify violence, and deny moral decency have no place on the airwaves which belong to the people or in our homes which belong to God," declared the Christian Life Commission statement.

"We endorse network programming which provides wholesome entertainment, and we vigorously oppose programming which undermines moral standards without which no nation can long endure," the statement continued.

The commission claimed that Columbia Broadcasting System "has broken a barrier" by releasing for the first time for showing on television an edited version of "The Damned."

Thus, the statement added, "There is imminent danger that offensive movies may now be channeled more frequently into American homes."

Foy Valentine, executive secretary of the Christian Life Commission, said he had spoken at length with Tom Swafford, CBS vice president for program practices, who pointed out that "The Damned" was the only one of a 167-film package CBS purchased recently for late night television which had been previously rated "X" in the theater version. Swafford said the movie "was cut to clean it up some" and to shorten it up for television showing.

Valentine pointed out, however, that CBS chose to show "The Damned" at the front end of the package rather

(Continued On Page 3)



Southern Baptists Worship In Capernaum

"The Southern Baptists have come to Capernaum to worship Christ, who preached, taught, and healed in the Galilee. The site on which they worship is the remains of an ancient third century synagogue near the places Jesus frequented during His ministry in Galilee." This is the introduction to a film, "Sunday in Galilee," to be telecast on Easter Sunday, April 2, 4:00 p.m. to 5:00 p.m., EST, on the NBC-TV Network.

Special Service To Be Shown Over NBC-TV On Easter Sunday

FORT WORTH, Tex. — F. Tanner Riley, minister of music at First Baptist Church, Clinton, Miss., will travel to Israel early this month along with 24 other members of The Centurymen to participate in an hour-long NBC-TV special.

The Centurymen are featured in a television worship service, "Sunday in Galilee" produced by the National Broadcasting Company and the commission for airing on Easter Sunday, April 2, from 4:55 p.m. EST.

The Easter service will be led by Dr. Paul M. Stevens, director of Southern Baptist Radio-TV Commission, Fort Worth; Dr. Charles Fuller, pastor of First Baptist Church, Roanoke, Va.; and Dr. John Claypool, pastor of Broadway Baptist Church, Fort Worth.

Produced on the site of an ancient synagogue at Capernaum, by the Sea of Galilee, the television interweaves scripture, read from the Living Bible and relating to the life and ministry of Christ, with the music and the scenery.

Approximately 100 people will take part in the service.

Organized in 1969 by the SBC Radio-TV Commission primarily to provide

(Continued On Page 2)

Religious Liberty Conference Hears

Timely Messages

Dr. Gail DeBord, of Long Beach, told the opening session of the Religious Liberty Conference at the Mississippi Baptist Seminary in Jackson, March 9-10 that "Church and state are to be structurally separate but functionally cooperative."

Dr. DeBord, pastor of the First Baptist Church in his city, substituting for Dr. Barry Garrett of the Baptist Joint Committee on Public Affairs, Washington, D.C., who had to cancel because of laryngitis, continuing his message at the Seminary on Delta Drive, said:

"Church and state have overlapping functions which make complete separation impractical. They are intimately related in many areas such as marriage and divorce, birth control, Social Security, civil liberties, the

(Continued On Page 2)

Baptist Church Sought For U. S. Prison

LEAVENWORTH, Kan. (BP) — A prisoner in the federal penitentiary here has filed a petition in the U. S. District Court requesting permission to organize a Southern Baptist church or mission within prison walls.

Berl Estes McDonald, the prisoner, claimed in the petition that his "civil and constitutional rights" to his "per-

sonal freedom of religion," are being denied by the penitentiary's religious program which he described as "stereotyped and sterile and without any emotional or spiritual worth whatsoever."

McDonald sent a copy of the petition to the District of Columbia court to the Baptist Standard, weekly news-

paper of the Baptist General Convention of Texas, with an accompanying letter saying that "we urgently need a revival here" at the prison.

"Let me assure you," he wrote, "this is a new mission field and we are in desperate need of God's word and God's blessing."

McDonald did not identify himself other than in the petition where he said he was serving a 10-year sentence and expected to be released "approximately November."

The petition was critical of the "interfaith" religious program at the penitentiary, charging that it consists only of "a printed prayer or two," some "sedentary church music, a printed reading from a dotted program and a theological lecture," by the prison chaplain.

"The beliefs and practices of Baptists are not recognized in the program at Leavenworth although Christian Scientists, Mormons, Muslims, Moslems and other subordinate denominations are allowed to conduct special programs and services at various times," the petition said.

McDonald further claimed that Southern Baptist prisoners are confined to "lives of religious ordness and emotional and spiritual despair."

The petition requested permission for prisoners to "organize and maintain their own congregational church within the confines of the United States penitentiary."

It also requested that pastoral duties be performed by approved visiting Southern Baptist ministers, as well as by "a layman's committee and board of deacons composed of the prisoners who are members of the congregation."

It further requested authority to hold semi-annual revival services conducted by visiting evangelists.



Dr. Fisher Honored By Trustees

Dr. E. Harold Fisher, president of Blue Mountain College, was honored this past Sunday afternoon with a reception upon the occasion of his election as president of the Southern Association of Colleges and Schools. The reception, held at the Village Club in north Jackson, was sponsored by the college trustees. Several leaders present were, from left: Hon. Joe Jack Hurst, Jackson, former chairman of trustees, and Mrs. Hurst; Mrs. Henry Whitfield and Mr. Whitfield of Tupelo, chairman of trustees; Mrs. Fisher and Dr. Fisher; Miss Kathrine Beatty of Jackson, a trustee.

BAPTISTS—BEFORE 1845

Baptist Beginnings

By Dick H. Hall, Jr.
Pastor Emeritus
First Baptist Church
Decatur, Ga.

(Second in a series of four articles)

That Baptists really began at Pentecost and with the early church must be accepted as true, since we base our doctrines solely on the Scriptures. That there were groups here and there throughout Christian history who held to some or to many of the doctrines which we believe, is certain. But to trace the definite development of the people called Baptists we must, I believe, go back to "the spiritual forerunners of the Baptists, those radicals of the Reformation known as the Anabaptists." (The Indomitable Baptists, O. K. A. and Marjorie Armstrong, Doubleday 1967, p. 20 — an excellent book for any Baptist.)

The previous article dealt largely with these Anabaptists, only mentioning that branch of Anabaptists called Mennonites, with whom Baptists are more definitely connected.

Menno Simons was ordained a priest in the Roman Catholic church in 1524. After two or three years he became concerned about the Eucharist (Lord's Supper) and began to examine the Scriptures. Little or no change was made in his life, however, till in 1531 he was shocked to learn that Leeuwarden a man named Sicke Snijder had been beheaded for being rebaptized. This led him to search the Scriptures concerning baptism. He could find no authority for infant baptism. He also studied the positions of the various Reformations in progress, and secretly conferred with Anabaptists as early as 1534.

In 1535 Menno's brother was among 300 Anabaptists who were fleeing the persecution of Emperor Charles V of the Netherlands. They took refuge in an abandoned monastery called "Old Cloister." One morning they found themselves surrounded by soldiers who slaughtered them all, men, women and children. What a heavy price to pay for the conviction that one should be baptized only after conversion! (See Armstrong, ib. p. 29)

This incident so shook Menno that he quit the Roman Church in 1536, and in 1537 he accepted the invitation of "Quiet Antipodean Baptists" to be their leader.

The success of Menno Simons as an evangelist was such that Emperor Charles V placed a reward of 100 golden guilders on his head.

After a couple of years in Amsterdam, where "executions as usual followed the baptisms, but Menno remained free," Menno spent the last 18 years of his life in Germany — in Cologne and in Holstein. So great was his influence that the biblical Anabaptists came to be known as Mennonites. Menno died at 65 on the day after the 25th anniversary of his renunciation of Catholicism, January 31, 1561.

Torbet (ib. p. 50) says that Menno accepted "a view which denied the true humanity of Christ... (and) he overemphasized the freedom of man's will." Menno held that "marriage was permissible only between those within the fellowship... (and) that military service should be forbidden." He preached non-re-

sistance in contrast to the fanatical Munster group.

After Menno's death the Mennonites divided into three branches: the mild, the moderates who were more strict, and the severely strict. The mild group became known as the Waterlanders, since they came largely from North Holland. They called themselves Doopsgezinden (Baptists), (Estep, p. 123). It was to join this group of Waterlanders that John Smyth led the majority of "the first English Baptist church" which had been constituted in Amsterdam, thus causing a rift in that young church.

This first Baptist church was hardly well established until it split up! How many Baptist churches have followed their example! But Baptists have always had strong convictions.

Dr. Sydney L. Stealey says: "John Smyth is generally acknowledged to be the father of modern Baptists. Smyth was ordained in the church of England and served her... 1600 to 1602. By 1606 he had joined the Separatists and became their pastor in Gainsboro, near Scobey, the home church of our American Pilgrim Fathers.

"Persecution struck under James I, and Smyth's church, including Thomas Helwys, followed other Separatists to Amsterdam in Holland (1608). There his thought progressed until in 1609, he became convinced (through Mennonite influence) of baptism for believers only. He baptized himself (by affusion) and all others. They then formed the first English Baptist church."

Being criticized by other Separatists for baptizing himself, Smyth sought to bring his young church into the Waterlander church. Thomas Helwys felt that Smyth was "falling again for apostolic succession." (Stealey, p. 2) and broke with him. With about ten members Helwys went back to England in 1611 to certain persecution, because he felt that they should give their Baptist witness.

It is interesting to find the following statement about Smyth's attitude toward the support of the church in A. C. Underwood's, "A History of the English Baptists." "He maintained that the collection was for church expenses and was an act of worship to be followed by prayer and that outsiders should not be allowed to contribute." We may take pride in the fact that this father of Baptists had a proper respect for the Bride of Christ and expected her support to come only from those who love her.

From Helwys' little group of ten members which settled in Spitalfield, just outside of London, grew the General Baptist denomination. There were six congregations of them in 1630 and forty-seven in 1644. They were Arminian in theology (stressing free will in contrast to Calvinistic predestinationism), evangelistic and dedicated to religious liberty.

Thomas Helwys published in 1612 a book called "A Short Declaration of the Mystery of Iniquity" (Revelation 3), demanding religious liberty and freedom of conscience. He sent a copy of his book to King James I, and shortly afterward was sent to prison, where he died probably about 1615.

Courageous John Murton succeeded Thomas Helwys as pastor at Spitalfield. He also sent to the king a copy of his book: *Persecution for Religion Judged and Condemned*. He said: "No man ought to be persecuted for his religion, be it true or false, (just) so they testify their faithful allegiance to the king... What authority can any mortal man require more, than of body, goods, life, and all that appertaineth to the outward man? The heart God requireth."

It is interesting that in 1626 Murton's church with four other General Baptist churches, sought association with the Waterlanders (Mennonites). They were not acceptable for organic union because of the Baptist willingness to accept political office and to bear arms. However, friendly relations were maintained.

Another group of Baptists in England date from about 1638. These were called Particular Baptists. They were Calvinistic in their theology, holding that Christ died for the elect only. Henry Jacob (1563-1624) established the church in Southwark, across the Thames River from London, in 1616.

Underwood quotes a report that "by 1660 the General Baptists had one hundred and fifty-five churches and the Particular Baptists one hundred and thirty-one."

Both General and Particular Baptists held to the Scriptures as the sole authority for faith and practice, believers' baptism, the autonomy of the local church (though the General Baptists were first to organize associations and these had a degree of authority.)

The General Baptists stressed free will and the possibility of salvation for all. The Particular Baptists believed in salvation only for the elect. The General Baptists practiced foot washing of the saints, they anointed the sick with oil, refused to eat blood, and for some time refused to sing in worship, and had no paid ministers. Both believed in soul freedom and in separation of church and state. In 1891 the General and the Particular Baptists finally merged.

In the providence of God a young court reporter named Roger Williams heard the trials of dissenters in the Star Chamber in London. He came to resent the injustice of persecuting people for their religious convictions, and determined to do what he could in the cause of religious freedom.

Williams' education for the ministry was being sponsored by the chief justice of the court of the Star Chamber, Sir Edward Cope, a friend of the family.

Identified with the Baptists, Williams wrote a pamphlet "Dis-sent," when Archbishop Laud had Cope imprisoned because he was not severe enough on heretics. Laud ordered Williams' arrest. But on December 8, 1630, with his wife Mary, Williams escaped on a ship bound for Massachusetts.

Williams brought to America convictions as to soul freedom and separation of church and state which finally found a place in the Constitution of the United States.

The distinctive of America is freedom, the distinctive of Baptists is soul freedom. May both continue!



Several of those attending the Religious Liberty Conference at Mississippi Baptist Seminary were, from left: Dr. Clayton Waddell, of New Orleans Baptist Seminary; Rev. Casey Holmes, Columbia; Dr. J. Clark Hensley, Jackson; Rev. A. I. Jones, dean of Seminary; Dr. Gail DeBord, Long Beach; Rev. Dick Brogan, Jackson; and Dr. Samuel Warren, of Jackson State College.

Religious Liberty Meet

(Continued From Page 1)

courts, prison reform, and education. "The separation of church and state would be crippling if such terminology means complete separation. Such a relationship would result in the mutual destruction of both institutions.

"Two major ethical problems exist in the issues of church-state separation: Coercion and pluralism.

"In this country every man's faith is his own personal affair. The American way of life is not consonant with legal coercion in spiritual matters. Neither is the church to use the power of the state to propagate its beliefs."

Rev. Casey Holmes, Columbia, pastor of Owens Chapel Baptist Church, speaking on "The Sovereignty of God," stated, "God's sovereignty extends over all his creation, including man."

Responding with his subject "The Freedom of Man," Dr. Earl Kelly, pastor of Ridgecrest Baptist Church, Jackson, declared, "The key to freedom is found in the word of God when he said: 'Let us make man in our image, after our likeness' (Gen. 1:26). Whatever else the theologian might make of that phrase, he must not overlook that it implies man was given the ability to make choices.

"Free will poses the terrible possibility of making wrong choices, but without it man would have been an automated puppet rather than a person.

"Free will involves the ability to choose." He continued, "Freedom without responsibility belongs to no creature. Only God is completely free, and even that freedom, if I understand the nature of God, results from being true to his eternal nature and purpose. It is the same with the creature, for his freedom is found in commitment to the purpose of his Creator."

Dr. Clayton Waddell, Professor of Social Ethics, New Orleans Seminary, speaking on the subject "Church From State, But Not God From Government" asked, "How do we get God into the State? Baptizing more people does not necessarily mean good government. The church must be the church, but when the power of the gospel explodes, it is thrown against our neighbor. The gospel means reconciliation between man and man as well as between man and God.

"It plays down competition and plays up cooperation. The church can create the moral climate where

Special Services On TV At Easter - - -

(Continued From Page 1)

music for its 30 radio and television programs. The Centurymen is an all-male choir, consisting of 100 ministers of music from all across the Southern Baptist Convention.

Channel 3, Station WLBT in Jackson has announced that it will carry the program.

The Baptist Record hopes to have a complete listing in a later issue of all the stations in the Mississippi area that will carry the program.

Everyone is also urged to check his local papers for further information on the program.

Where you go and what you do advertise what you are.

An open mind is one that is too porous to hold a conviction.

Southside To Honor Pastor S. W. Valentine On His 25th Anniversary As Their Pastor

Southside Church, Jackson, will honor their pastor, Rev. S. W. Valentine, and his family on Sunday, March 19, on the occasion of his twenty-fifth anniversary as their pastor.

Activities at the church will include recognition at the worship services of all former members and couples whom the pastor has united in marriage. A reception honoring the Valentine family will be held from 3 to 5 o'clock in the afternoon at the church. Friends of the family and the church are invited to share in the activities of this special anniversary day.

Coming to the local church from Hebron and Centerville churches in Jones County, Mr. Valentine was ordained as a minister in 1943. An employee of the Laurel Textile Mills at that time, he also served as director of music for the West Laurel Church and a deacon, Sunday School, Training Union, and Brotherhood worker for many years.

After his call to the ministry, he entered Clarke College, where he directed the college music program for the two years of his studies there. After graduation in 1946, he entered Mississippi College for additional work. In March, 1947, he was called as pastor of the Southside Church where he has served continually for the past 25 years.



Rev. and Mrs. S. W. Valentine

During these years the church has experienced both a spiritual and a physical growth. Mr. Valentine led the congregation in its downtown location at 666 South Congress Street for fifteen years before relocating the church plant at 800 Raymond Road. In October, 1962, the pastor led the members of the church in a caravan to the 15-acre site where a completely new plant had been constructed. The membership of the church has grown during the past 25 years from approximately 300 in 1947 to its present figure of over 1300. Fifteen men have been ordained to preach the gospel and are serving in Mississippi, Louisiana, Florida and Georgia.

The pastor's wife, the former Lucille McClellan of Heidelberg, has been an active worker in all phases of the church program. Her intense

desire to reach both the young and the old and her untiring efforts have been a great help in the pastor's ministry.

Other members of the Valentine family are also active in the local church. Their daughter, Betty, is married to Ralph E. Jackson, a native of Terry, and they have two daughters, Melody Ann and Patricia Carol. Mrs. Jackson has served as educational secretary and organist since June, 1950. The Valentines' son, Sammy, is married to the former Sharron Morris of Wesson. A graduate of Mississippi College, he is employed with the Mississippi State Board of Health.

The twenty-fifth anniversary of the Pastor Valentine will be a day of the congregation expressing their love and appreciation for the many years of service in the Lord's work.

Revival Dates

Pelahatchie Church: March 20-26; Evangelist Jack Hazlewood, Little Rock, Ark.; Dan Guest, minister of music, singer; Rev. Bob Maddux, pastor.

Fachuta: March 17-18 at Quitman High School Auditorium; Youth Outreach; youth team from Kentucky; at 7 p.m.

Byram Church: March 19-24; Rev. Billy Burney, pastor at Ashland, evangelist; Gary Black of Mississippi College, singer; Rev. H. J. Bennett, pastor.

BJC Hits Church School 'Aid'

(Continued From Page 1)

It further urged "that all action designed for quality education be consistent with this nation's historic position on separation of church and state, including no tax support of non-public schools."

On a related subject, the joint committee approved plans looking toward a national conference on religion and public education in an effort to find answers to problems on the subject.

It was reported that an ad hoc group of national leaders may be formed in the near future to make plans for such a national conference, to be held in 1973 or 1974 at the latest.

Objectives for such a conference, according to the joint committee, include exploration of the nature of public education and the place of religion in public education, identification and clarification of problem areas, and recommendation of solutions to the problems relating to religion and public education.

An editorial in the Report from the Capital, monthly publication of the Baptist Joint Committee on Public Affairs edited by W. Barry Garrett, and a newly formed National Council on Religion and Public Education have each expressed support of such a national conference.

A subcommittee of the joint committee worked on problems relating to ordained ministers and Social Security, and the relationship of churches to the Internal Revenue Service.

Among the issues discussed was a proposal now pending in Congress to provide a voluntary agreement to treat ministers as employed persons under Social Security.

Although it took no position on the proposal, the joint committee referred the matter to its staff requesting more information to be communicated with sponsoring Baptist bodies.

Several unanswered questions remain, the committee pointed out, including: How does treatment of a

minister as an "employee" under Social Security affect his standing as self employed under Internal Revenue Service? What will be the cost to congregations and denominational agencies if they agree to enter the voluntary agreement to treat ministers as "employees" under Social Security? What problems will be created in Social Security records for ministers who transfer from churches or agencies to others which have not entered the voluntary agreement?

Another subcommittee of the joint committee studied proposals for the reform of the national welfare system, observing that both government and churches have proper concern for the welfare of the people.

With this dual interest, the subcommittee observed, there can be areas of conflict and tension as well as areas of cooperation.

Valley Park Celebrates World Missions Week

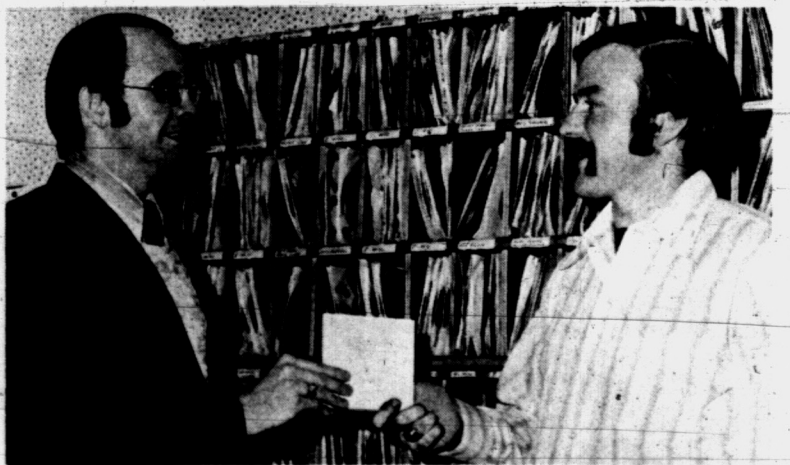
February 12 was a special date at Valley Park, Sharkey-Issaquena Association. The WMU had a special program that included Baptist Women, Acteens, Girls in Action, Mission Friends, Mission Action Director, Mission Support, Mission Study and all other WMU workers, all being given special recognition. Directors of all departments told of their work and displayed some of their achievements.

This meeting was the beginning of World Mission week, Feb. 13-18.

Dorothy Emmons, missionary to Africa, was introduced to the Valley Park community during this family affair.

Other missionaries of the week were Mary F. Kirkpatrick, missionary to Nigeria; Rev. Harvey Headrick, missionary to Brazil; Andrew H. Foster, missionary to migrants; Rev. W. J. Hughes, home missionary, North Dakota; Rev. Harry H. Ross, formerly of Louisiana missions; and Sharkey-Issaquena's foster missionary, Therman Bryant of Jackson, associate, Cooperative Missions Department.

Rev. Artis E. Smith is Valley Park pastor.



MC Radio Program Aired On WJXN

Earl Ownby (left), a station manager of WJXN Radio in Jackson, accepts another radio tape from Richard D. Ritchie of the Mississippi College Public Information Office for broadcast in the college's weekly radio program. The five minute program each week over WJXN was started four months ago and is broadcast on Saturday and Sunday. Ritchie, a speech major, serves as the narrator for each of the programs. (M. C. Photo by Bill Strange)



Mississippi Leaders Congratulate Morgan

W. Douglas Hudgins, center, executive secretary, and W. R. Roberts, right, annuity secretary, Mississippi Baptist Convention, congratulate Darold H. Morgan after Morgan's installation as new president of the Southern Baptist Convention Annuity Board in Dallas.

TV X - Movie

(Continued From Page 1)
than in the middle or near the end, and that the film was chosen to lead off the third week of the series (slated for network telecast Monday, Feb. 28).

According to Swafford, nine of the 166 other films were R-rated, and of these, five have been rejected by CBS and the other four have not yet been previewed, Valentine said.

Valentine further pointed out that both CBS, and local CBS affiliate stations have the right to reject any movies they feel are unsuitable.

The commission's statement quoted a televised editorial broadcast by WBTB, Charlotte, N. C., which refused to show "The Damned," as saying that the network had removed the worst parts of the movie, "but enough remains to make the picture thoroughly unfit for home viewing. . . X-rated movies even partially cleaned up are not the sort of thing that young people should be watching."

Valentine pointed out that one statement in the resolution adopted by the SBC Executive Committee saying that CBS had announced the purchase of "a large number of X and R-rated movies" was in error, since the 167-film package included only one X-rated film and since R-rated films. He added, however, that no list of the films has been provided by CBS, even though it has been requested.

Suggesting actions for opposition to showing of "morally offensive movies on television," the commission group said that "we declare ourselves in favor of a congressional bill to prohibit the showing of X and R-rated movies on television, and we pledge ourselves to work to secure its passage."

Mission Action Workshop

(Continued From Page 1)

Special speakers in general sessions will include Miss Alma Hunt, executive secretary of Woman's Missionary Union, SBC, and major speaker will be Harry N. Hollis, Jr., director of special moral concerns, Christian Life Commission.

WMU staffers leading general sessions will be Miss Mary Hines, director of WMU field services department, and Miss Aline Fuselier, WMU field services department.

The target conferences and leaders are:

Resort — Joel Land, HMB expert on resort projects.

Language groups — L. D. Wood, HMB language missions department. Internationals — Irwin Dawson, HMB language missions department. Nonreaders — Wanda Eckelberger, literacy teacher, Pasadena, Texas. Economically disadvantaged — Beverly Hammack, HMB social work specialist.

Prisoner rehabilitation and alcohol and drug abusers — Warren Rawles, HMB Christian social ministries specialist in these areas.

Combating moral problems — Harry N. Hollis, Jr., director of special moral concerns, Christian Life Commission.

The sick — Charles McCullin, HMB specialist on church weekday ministries.

The aging — Paul Adkins, director of the HMB Christian social ministries department.

Juvenile rehabilitation — Julian Pickens, director of youth and family services, New Orleans association.

All these conferences will draw on three resource persons: Richard W. McKay, HMB specialist in hospital chaplaincy; Lloyd Whyte, HMB director of interfaith witness in the Southeast; Victor Glass, secretary of the department of work with National Baptists, HMB.

The workshop begins at 1 p. m. on the opening afternoon, runs all day and evening on the middle day, and ends at noon on the third day. The literacy class will continue until 10:30 a. m. on April 6.

Reservations for rooms at the Sem-

nary should be made directly with Miss Delpha Howland, Seminary Housing, 3839 Gentilly Blvd., New Orleans, La. 70126.

Cost for Seminary accommodations are \$3. per night, double occupancy. For rates and reservations at local motels, write:

Howard Johnson's East
4200 Old Gentilly Road
New Orleans, La. 70126

or
Bel Air Motel
4104 Chef Menteur
New Orleans, La. 70126

No fees will be charged other than those related to room and board.

Deep Snow Destroys Alaska Baptist Ranch Buildings

KETCHIKAN, Alaska (BP)—A five foot snow destroyed two buildings and caved in another at the Orton Ranch, a camping center owned by the Alaska Baptist Convention here. Pastor Ernest Lilley of First Baptist Church of Ketchikan said the effects of the heavy snow were "disastrous."

The Orton Ranch, owned by the state convention, is operated by the Tongass Baptist Association. Troy Prince is executive secretary of the Alaska Baptist Convention.

ONE OF LIFE'S most fleeting moments is the time between reading the sign on the freeway and reading that you just missed the exit ramp. —Denver Post

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Thursday, March 16, 1972

BAPTIST RECORD PAGE 5



Mrs. Grayson Tennison



Mrs. Bryant Hicks



Mrs. Fred Probst



Rev. Jack Comer



Mrs. Jack Comer



Mrs. Bullard Jones

LAST CALL FOR STATE WMU CONVENTION

Many Outstanding Program Personalities To Appear

First Baptist Church, Hattiesburg, Mar. 21-22

Opens Tuesday at 9:30 A.M.—Closes Wednesday at 4:30 P.M.

Nixon Visit Offers Ray of Hope

(Continued From Page 1)

ing set in motion by Chinese Baptists for China's eventual opening, according to Cheung.

"If China opens," he said, "Chinese will go in first. The Christian churches over there plan to go back to China to evangelize."

"Our churches are now in the process of praying, lifejacking, writing literature, and training people to get ready to go," Cheung said. "We hope and pray that China will change her policy."

Many Chinese refugees make their way to Hong Kong every year, according to Cheung, who said his church seeks to provide a ministry to these refugees. His ministry is infused with the hope that someday it will be possible for these converted refugees to return to their homeland to evangelize.

"That's why we try to preach the gospel," he said. "We all love China because we are Chinese; but we also believe in God, and we want to have the freedom to worship Him."

That's also why Cheung has come to Worth Worth to study at Southwestern Baptist Theological Seminary, where he earned the bachelor of religious education degree in 1953. He is placing more emphasis on evangelism studies to prepare him both for evangelistic work among the Chinese, and his responsibilities as regional chairman for Asia during the Baptist World Alliance's "World Mission of Reconciliation through Christ" emphasis, 1972-75.

During his first studies at Southwestern, he concentrated on religious education and the principles and

methods of building the Sunday School. "Before I came here, my church had 300 in Sunday School," he recalled. "Now we have a full-graded Sunday School with 1,200 enrolled."

The entire Cheung family is following in their father's path of seminary training to equip them for more effective service.

Daughters Edith and Grace Cheung both plan to teach after graduation from Southwestern Seminary. Edith is working on the master's of church music degree, and Grace is studying toward the master of religious education degree.

Mr. and Mrs. James Cheung are working on doctorates in theology and music, with hopes of returning to Hong Kong Baptist College which has no Chinese instructors with doctorates in theology. James Cheung is the son-in-law of the Hong Kong pastor, al-

though they share the same surname. Through teaching and preaching, the Cheung family is dedicated to communicating to the Chinese people the faith in God they have found through Jesus Christ.

"With the years we have, we hope to do as much as we can," Cheung said. "We hope God can work miracles."

Hardin-Simmons Coach

ABILENE, Tex. (BP)—Glen Whit, head basketball coach and athletic director at Hardin-Simmons University here, was killed in a head-on collision with a grain truck about five miles south of the Baptist school.

Whit's basketball team had defeated Abilene Christian College just a little over 24 hours before his death for its 13th victory of the season.

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Boy Casts Braces Into The Sea

WEST PALM BEACH, Fla. (EP)—The dream of a nine-year-old boy came true here early in February when he tossed an armload of braces and casts into the ocean.

"Ready!" Michael Holley shouted, then pushed over the bow of the Blue Sea I the heavy plaster body cast he wore for seven months.

Mike and his pastor, Rev. Jess Moody, of First Baptist Church, hugged each other as the minister led in a prayer of thankfulness to God for the boy's recovery from a rare and agonizing disease.

"It might have killed a boy less determined than Mike to lead a normal life," one of the party said.

Doctors discovered neurofibromatosis in Mike when the boy was one year old. At three, Mike endured major surgery to fight the bone-deforming disease that is often fatal. The surgery replaced his collapsing chest bones with stainless steel supports. At eight, he was given a steel rod to support his buckling spine. To ease the suffering Mike dreamed of the day when he could dump all the medical accoutrements into the sea.

After Mike's last cast came off and he was pronounced cured, his parents chartered the Blue Sea I so Mike could celebrate his recovery the way he'd dreamed during the long, dreary hours of helplessness and immobility.

After the seaward ceremony Mike cut a big cake and distributed it with soft drinks to his circle of guests. He returned to land smiling and clutching an armload of gifts that included silver dollars, a Bible, and a brass wood plaque from Mrs. Mary Piper, a friend. It read: "Happy Day — Feb. 6, 1972 — Cast Away!"

"Cast away — get it?" Mike said, grinning.

Fair Ridge Calls And Ordains Pastor, Walter A. Johnson

Rev. Walter A. Johnson, former member of West Laurel Church, has accepted the call to the ministry. Fair Ridge Church has called Mr. Johnson to be their pastor.

He was ordained on Sunday, February 20, at 2:30 p. m. at Fair Ridge Church, Stringer. The opening prayer was given by Dr. W. E. Green; Rev. Bruce Hilbun gave the ordination charge; Rev. D. J. Benson, West Laurel pastor, presented the ordination sermon. The ordination prayer was given by Robert J. Polson, deacon of West Laurel Church.

Music was under direction of Edsel McCarty with Mrs. Ed Sims at the piano. Special music was presented by Regina Procell, Dena Sims and Beverly Sims, who sang "Follow Me," followed by Miss Mary McCarty singing, "So Send I You."

On behalf of the members and pastor of West Laurel Church, D. A. Her-ring presented Mr. Johnson with a beautiful Bible.

The closing prayer was given by Rev. Ben H. Evans of Bethany Church, Stringer.

Representing Mr. Johnson's church, West Laurel, were members of his Sunday School class where he was a teacher for five years.

Mr. Johnson is a native of Laurel and Jones County and is the son of the late Mr. and Mrs. L. M. Johnson of the Penderf Community. He is married to the former Oley Parker of Laurel. They have one daughter, Mrs. Gary (Lynn) Watson of Alexandria, Louisiana.

Friends and relatives of Rev. and Mrs. Johnson from churches over Jones and Jasper Counties as well as Huntsville, Alabama were present for the ordination service.

Following the service at Fair Ridge Church, Rev. and Mrs. Johnson's daughter and son-in-law entertained with a reception in the home of their parents on Chippewah Drive, Laurel, honoring their father.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

Problems With Scriptural Baptism

Scriptural baptism continues to present problems in our Baptist life. Despite the fact that the majority of Southern Baptists do practice what generally is considered as scriptural baptism in that they immerse believers upon a profession of their faith in Christ, yet certain problems relative to baptism arise from time to time.

Sprinkling

In one area of the convention (the Eastern seaboard) the question of the form of baptism is creating some problems. A few of the churches have voted to recognize as baptism the sprinkling of individuals who have professed their faith in Christ. It is interesting that this is happening at a time, when many theologians in denominations which practice sprinkling are raising questions concerning the practice. Some dissension is being created by this practice by Baptists because of questions of fellowship and the exchange of letters.

Alien Immersion

A more serious problem in a much wider area of Southern Baptist life is the problem of "alien" immersion, which means the practice of recognizing as baptism the "immersion of believers" of other denominations. In some areas of the convention this is the common practice among most churches, while in other areas the practice seldom is found.

That the issue continues to be a live one is revealed by the fact that it was discussed in several state conventions last fall. Also, just two weeks ago, when a new Executive Secretary was elected by Kentucky Baptists, the question of his practice of receiving alien immersion was raised, and there was some opposition to his being elected because of those views.

Jesus People

The baptism problem also is being brought to the forefront by the Jesus People. It is the practice of some of these groups to have mass baptizings. These are done without relationship to any church, but simply upon the profession of faith of the believer. A young woman of the "Jesus People," talking to one of our Baptist leaders, told of the large number of young people who had been saved in a recent meeting her group had held. He suggested that it might be well to talk to them about the

church and baptism, and she quickly replied, "Oh, they already have been baptized. I baptized several of them myself." Are such actions to be recognized as scriptural baptism, when and if some of these young people present themselves for membership in one of our Baptist churches? It is an issue which cannot easily be avoided.

New Testament

Baptists long have believed that they are following the New Testament when they teach that four things are required for a baptism to be scriptural. They suggest that it must have a proper subject, a saved person; a proper mode, immersion; a proper purpose, to proclaim salvation and not to procure it; and a proper authority, a New Testament church. They believe that the commission to baptize was given to the church as an institution, and not merely to individuals. They reason that if it was given to individuals, then the commission died when they died. However, if it was given to the church, then the commission lives on even as the church lives on. They do not believe that an individual preacher or other Christian is authorized by the Lord to go out and baptize people as he will. That is why there is a question raised concerning the baptisms being performed by such groups as the "Jesus People." Most religious groups believe that the authority for baptism is in a New Testament church. This, of course, raises still another question for Baptists. Shall they accept immersions from just anything that calls itself a church, and just baptism that is by immersion?

Most Baptists believe, even if they accept alien immersion, that the baptism must be the immersion of a believer upon his profession of faith in Christ. Baptists believe that being a believer means being saved, having found salvation through repentance and faith in the Lord Jesus Christ.

Which Denominations?

This raises the question of "Which denominations so practice baptism that their immersions can be accepted?" One can argue long and loud in favor of receiving "believer's immersions" from other denominations, but he also must, if he is honest, answer the question, "Who is practicing immersion of believers according to the New Testament pattern?" Can Church of Christ

and Christian Church immersion be accepted, when both of these denominations teach that baptism is essential for salvation? Is this to be considered as "Believer's Baptism" as the New Testament teaches it? If the Roman Catholic Church or the Episcopal Church should immerse some people, could that immersion be accepted, when the doctrinal statements of both groups plainly say that a person is made a "child of God" by baptism? Are Baptists following the New Testament pattern when they recognize such immersions?

Dr. Wayne E. Ward of Southern Seminary, says, "The church is still the instrument of Christ's authority and ministry in today's world. That is why it is of absolute importance that the church which performs baptism, upon the authority of Christ, must correctly interpret its meaning to the world. . . . If the church which performs the baptism does not interpret it publicly in accord with the New Testament meaning, then the declarative power of the sign is vitiated." (Review and Expositor, Winter, 1968, pp. 50-51). We interpret this to mean that if a church is teaching that baptism is essential for salvation, it is not a valid baptism.

When the acceptance of "alien immersion" by Baptists was defended in a speech by one of my seminary professor friends a few years ago, I asked him to tell me what denominations were administering "believer's immersion" that Baptists could accept. After searching around for a while he came up with the answer that there is a small group called "Brethren" in some parts of the country, who preach immersion of believers as baptism. As far as I know, they do not have a church in our state, and certainly have very few in the South. Evidently there also are some Pentecostal groups who immerse, but sometimes it is difficult to interpret whether they relate it to salvation or not.

Problem

That this is a problem with Baptists is seen by the fact that from time to time, individuals present themselves for membership in Baptist churches, but state that they do not want to be rebaptized, since they are satisfied with the immersion which they had. Some splendid Christian people have refused to come into Baptist churches because of this.

However, we would feel like raising a question as to whether the person making such a request is being fair to the Baptist church. He is asking the Baptist church to accept his position concerning baptism, rather than his being willing to accept the Baptist position in order to be a member. If a person desires to come into the fellowship of a Baptist church, should he not be willing to accept the Baptist teaching on this? If he is not willing, he probably will not be very happy in a Baptist church, and it is questionable as to the kind of member he will make. We always remember in such a case, that a person cannot join the Masonic lodge on the initiation which he had in the Odd Fellows. When the Masons demand that he be initiated in their way they are in no wise casting reflection upon the Odd Fellows, but they are saying that a substitute for their initiation is not "just as good" for membership in the Masonic lodge.

One thing is certain, and that is that few problems ever are raised when Baptists adhere faithfully, and without compromise, to their long held practice of simply following the New Testament requirements concerning baptism. As long as they do that, we think that they will continue the advance in their witness which has characterized their work for centuries past.



Finding Direction

THE BAPTIST FORUM

Pastor Cherishes Moment When Record Editor Helps A Child Into The Kingdom

Dear Dr. Hudgins:

Recently we were in revival in our church and the church was filled with members and guests. The distinguished editor of our state paper was one of those in attendance and he, along with his father-in-law, was pressed close to the front. During the invitation the response was such that I and several helpers could not counsel each person at the very moment of their coming.

I will always cherish that beautiful moment when Dr. Odle quietly and without notice slipped to his knees beside a little girl and helped her into the Kingdom of Heaven. Unable to say anything to him then I thanked him later by phone — but I want everyone to know of this inconspicuous but destiny determining kindness, to a little girl.

I'm sure you agree he was always a big man, but I thought you'd want to know he is especially big when he kneels beside little girls.

Bill Causey, Pastor

Parkway Church, Jackson

(Note: The above article is being published without the knowledge of Dr. Odle, the editor who is out of the city this week, but upon the suggestion of Dr. Causey and with the approval and authority of Dr. Hudgins, the executive secretary - treasurer of the Convention Board.)

Regarding Peru And Dr. Chester L. Quarles' Last Text

Dear Dr. Odle

With a combination of slow mail delivery and my own busy schedule it was only last night that I got around to reading the December 16, 1971 issue of "The Baptist Record".

I was interested in your editorial on "Dr. Chester L. Quarles' Last Text" since it involved our mission work in Peru. You referred to Bryan Brassington (from whose message you received the basis for your editorial) as a missionary to Peru. Although Bryan was a missionary in Peru at the time of Dr. Quarles' death he is now the Field Representative for the FMB for northern South America.

I feel that he was misunderstood. It is not a fact that "no missionaries can be assigned to the city (of Cuzco) until a home has been provided." The problem is not the lack of a home, but the lack of missionaries. We have wanted to begin work in Cuzco for several years but have not done so primarily due to a lack of personnel.

I and my family returned from furlough in 1970 with plans to go to Cuzco to establish a work there. We went so far as to rent a house, and were only waiting to clear our personal effects from customs. Then a series of circumstances occurred, mostly a shortage of personnel in Lima and other places, and we had to change our plans and remain in Lima for a year. At the end of that year we were asked to come to Arequipa, Peru's second largest city, which had been without a missionary family for two years.

And, so, the city of Cuzco still waits for a permanent Southern Baptist witness. And so do a lot of other cities in Peru. Who will go there? Perhaps some Baptist in Mississippi who will read this letter and hear God's call to Cuzco.

It is true that we owe a lot in Cuzco for a missionary home. It is not necessarily true that part of the receipts from the 1971 Little Moon Offering will be used to build a missionary home there. As soon as a family is assigned to that city, then the funds available at that time will be used to build the home — it may be from the 1971 offering or from some future offering. God grant that it be soon.

Greeting to all my friends in Mississippi.
James C. Redding
Apartado 783—Telefono 6813
Arequipa, Peru



A Woman's World Reaches Far

Beyond the Ironing Board

Wilda Fancher

It is good to have your belief in miracles jogged a bit.

Dan Hall's appendectomy on a Thursday was not routine — it was emergency surgery; his recovery was not routine — it detoured by a precipice called death, where he almost lost his balance, fever going sky-high and blood pressure going frighteningly low. I would not attempt to spell the medical term — you and I know it as blood poisoning, in his bloodstream, fusing all through him. Hope ebbed low.

When James and I went to the intensive care waiting room to see Mera, Dan's wife, she related the events of recent days; then she said the quietest words: "We are just waiting. I want the Lord's will to be done. When you have belonged to him yesterday and the day before and the day before that, you don't have to beg him today."

After we were home, I said to James, "Mera's faith is surely a lovely one; I'm afraid mine is not that sweet. I imagine I would be crying and pleading and making all kinds of wild promises to the Lord in return for your recovery."

I guess we never know until we get there, do we? But there's one thing I do know — you don't wait until you sit outside the intensive care door to begin to build a faith that will see you through such a wait.

It's built by recognizing the good little things and the good big things you know God has done for you all along.

Occasionally, a child, in a time of ill feeling toward a parent for being denied a request, will wipe out all memory of the myriad requests that have been granted. The child whose gratitude is constant is the child whose attitude is not ripped to shreds by an occasional denial. The child whose recognition of the consistent love of his parents as the basis for their decisions concerning him is the one who, while he may react sadly or solemnly to a denial, does not lose faith in either his parents or himself.

Dan's recovery was a miracle. Had God's infinite wisdom necessitated denial of the miracle, it was my impression that Mera, though sad and solemn, would not have lost faith in God or in herself in relation to him.

I like to look back at experiences like this one Dan and Mera and their families had and see the value of it for me and all the other bystander-friends who walked with them through it. This is what I saw: it's good, sometimes, for human beings to expend their abilities and be required to stand back and let God work a miracle. It makes me feel safer to be reminded visibly that God is still working them — sort of the same safe feeling I had when I was a little girl and my big, fall Daddy wasn't afraid of dogs, drunk men, or the dark.

I could stand behind him and not be afraid, either. — Address, Box 9151, Jackson, Miss. 39206.

The Baptist Record

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Mr. Nixon And Southern Baptists

Should President Nixon accept the invitation to attend the Southern Baptist Convention in Philadelphia? While the invitation has been acknowledged, the decision concerning acceptance was delayed, probably to be announced about thirty days before the convention, which meets in early June.

Two Southern Baptist editors have suggested that they do not think that it would be wise for the president to speak to the convention this year, since it is an election year, and anything that he says will be interpreted as political.

We are not sure that we agree with our fellow editors concerning the visit of the president to the SBC. Certainly there are problems involved such as security, the disruption of convention routine by special arrangements such as TV cameras, the press, etc., the problem of seating the crowd, and the possibility of demonstrators. It appears to us that these are more important than the political issue.

However, Mr. Nixon is president of

the United States, and while this is a political year, he will not, at the time of our convention, yet have been renominated, so actually will not be a candidate on the campaign trail. He is our president, and he is dealing with world issues every hour of the day. Southern Baptists are citizens, and are interested in those same world problems. The president has shown concern for the spiritual welfare of the nation, and Southern Baptists are concerned about those problems too.

When the whole matter is considered, we are of the opinion that if security and other special problems can be handled, that the president should be welcomed to the meeting. Certainly, he already has been invited, and we do not think that invitation will be withdrawn. Nor do we think it should be.

We hope that arrangements can be made so that Mr. Nixon can accept the invitation to meet with Southern Baptists. Perhaps it will do both him and Southern Baptists good to meet face to face.

NEWEST BOOKS

Baptist Record Staff Member Writes Book On Missions

SOUTH OF THE SAHARA by Anne Washburn McWilliams (National Baptist Convention, Inc., 87 pp., paper \$1.25)

A fiction story based upon actual facts, presenting the work of National Baptist missionaries in Liberia, Malawi, Lesotho, and other African countries. Mrs. McWilliams, who is on the staff of the Baptist Record, used as her resources, missionary journals, books, recorded tapes, and actual interviews with missionaries, to familiarize herself with the work. Out of all of these she has woven an interesting story of a business couple, assigned by their company to a year in the African countries. Through their experiences there, meeting missionaries and other Christian leaders, and the people themselves, they become thoroughly familiar with the mission program, and hear the call of God to return to the land themselves for mission service. In the story the reader learns not only of mission work, but also of the countries, their people, their geography, their customs, and even some of their history. As one follows the fascinating tale, he learns what churches, preaching, schools, medical work and other mission programs can mean to these African lands. Written primarily to be taught as a study course in National Baptist churches, the book will open new understanding of missions to readers in other church groups, too. It may be bought

from Woman's Missionary Union, Mississippi Baptist Convention Board, Box 530, Jackson, Ms., or from Woman's Convention, Auxiliary to the National Baptist Convention, USA, Inc., Mrs. Mary O. Ross, Editor, 584 Arden Park, Detroit, Michigan 48202.

COME TO LIFE (Convention Press, \$1.95).

This summer youth program kit includes one pastor's manual, to be used by the pastor in giving leadership to the summer youth program; one summer youth worker's manual, to be used by the summer youth worker in leading the ten-week summer youth program. There are ideas for planning, for Bible study, for music, for recreation. All the materials in the kit are excellent. Only of the most helpful features perhaps is the model calendar, suggesting youth activities and showing how they might be spread out over a ten-week summer period. The materials were developed by Sunday School Board leaders in Church Music, National Student Ministries, Brotherhood, Sunday School, Church Administration, Baptist Book Store, Church Recreation, Stewardship, WMU, and Church Training.

SERVE HIM WITH JOY by Leslie B. Flynn (Key Publishers, paper, \$1.95, 125 pp.) This is a delightful, well-written book on the place of humor in the Christian life.

COOKBOOK OF FOODS FROM BIBLE DAYS by Jean and Frank McKibbin (Voice Publications, Northridge, Calif., paper, 128 pp., 95 cents) A unique treasury filled with fascinating historical facts, nutritional data, and unusual recipes that will give meals an exciting flair of ancient charm.

FULL CIRCLE by David E. Mains, (Word, 217 pp., \$4.95) The story of the establishment, growth, and ministry of a new church in the heart of Chicago. Leaders studied the New Testament pattern and sought to make their church follow that pattern started in the midst of a great snow storm in February 1967. The church has ministered to the inner city in a surprising and amazing manner. Can anything be done for the inner city? This book shows that it can be.

BREEDING OURSELVES TO DEATH by Lawrence Lader (Ballantine Books, 115 pp., paper \$2.95) A story of what one organization, the Hugh Moore fund, has done to try to awaken America and the world to the danger of "The population bomb." The title reveals the subject matter of this book which is more of a report than an argument. It simply recognizes the alarming problem facing America and the world if we do not begin to control population growth. The book is profusely illustrated.

Do You Have An Antique Typewriter?



THE OLDEST TYPEWRITERS IN THE BAPTIST RECORD COLLECTION—L to R. Front row: Corona folding; Odell; back row: Caligraph, Oliver, Hammond.

Do you have an antique typewriter? One that really is old? Would you be interested in loaning, giving, or selling it to the Baptist Record collection of antique typewriters?

Two or three years ago the Baptist Record editor, Dr. Joe Odle, came into possession of a "Hammond Multiplex" typewriter of the type which was used by President Woodrow Wilson in writing his Memoirs. That machine is in Smithsonian Institute in Washington, but the one in the Baptist Record seems to be almost an exact copy of it.

After acquiring this machine the editor began to look around for others. Soon a friend gave a small Corona folding typewriter such as Dr. Odle had used in college days, but had lost in a flood many years ago. A second one of these Coronas was added to the collection, when Mrs. Auber J. Wilds gave the one which Dr. Wilds had carried all over Mississippi while he was serving as Training Union secretary. Mrs. Wilds also gave an old Woodstock, an Underwood, and an L. C. Smith.

Since then a Caligraph which was made about 1884 and an Odell which was made in 1889 had been acquired. Already Dr. Odle had access to an Oliver No. 9 which was owned by his father-in-law, and which he still is using.

Other machines are being sought to add to the collection, especially those that were made about 1910 or before. Individuals having such machines which they might like to see added to this collection are invited to write to Dr. Odle, giving the name of the machine, the approximate date when it was made if that is known, its condition, and the price the owner wants for it.

Right now a Blinkensderfer No. 7, which was made in 1897, is being sought. However, we will be interested in any other model Blinkensderfer. We also will consider another Oliver especially other than Model 9, and any other unusual make, or really old machine.

The oldest models in the collection are on display in the Baptist Record offices.

Revival Dates

Temple Church, Jackson: March 19-24; Evangelist Leroy Wright, preacher; Charles Freeny, minister of music, singer; Rev. Wayne Crenshaw, pastor; services 7 p. m. (The evangelist is a pastor in Pascagoula.)

Mathiston Church, Mathiston: March 19-24; Rev. Fred Robertson, pictured, pastor of Parkway, Natchez, evangelist; Don Moore, minister of music, First, Aberdeen, song leader; Rev. Cecil Clegg, pastor.

New Providence (Copiah): March 24-26; Friday and Sat. services at 7:30 p. m.; Sunday at 11, with dinner on the ground and services in the afternoon; Rev. Leon Stuart, pastor of County Line Church, Carthage, evangelist.

Bethany near Potts Camp: March 26-April 1; Rev. Clarence Cooper, Jr., evangelist; services at 7 p. m.; there will be a youth singing on Sat. night, April 1.

Mountain Creek Church, Rt. 3, Florence: March 19-24; Rev. J. T. Pannell, pastor, Union Church, Puckett, evangelist; Roland Dear, church music director, in charge of the music; Sunday services at 11 a. m. and 7 p. m.; Monday through Friday services at 7:30 p. m.; Rev. Vance H. Dyess, pastor.

Eastwood Church, Indianola: Feb. 24-26; Rev. Billy Smith, Trinity Church, Memphis, Tennessee, evangelist; Tommy Howard, music director; Rev. Bob Bagley, pastor; 7 professions of faith; one by letter.

First Church, Marks: March 19-26; Rev. James Fancher, evangelist; R. L. & Beth Sigrest, singers; 9:30 a. m. and 7:30 p. m. services; Rev. Gordon H. Sansing, pastor.

Letter From Bangladesh

By Larry Ward

NOTE: Dr. Larry Ward, president of Food for the Hungry, met in Dacca with Abu Syed Chowdhury, president of the new Republic of Bangladesh, recently.

For many years, traveling millions of miles, my work has taken me through the tragedy and suffering of the crisis areas of earth.

At I have never seen anything to compare with the heaped-up heartbreak of Bangladesh. This is Korea and Vietnam and Biafra all over again, but added up and even multiplied.

I have talked with people here from all walks of life, ranging from the street peddler to the president of this nation (now the eighth largest in the world).

I have walked its fields of death, where the stench of decaying flesh hangs in the air, where arms and legs stick grotesquely up out of the ground and sun-whitened skulls stare in mute horror. (An estimated three million died here, a great many of them women and children, during the nine-month blood bath.)

My concern is for the living. I think for example of the 200,000 women who were raped. ("At least that many," says the president of Bangladesh.) Many of these women are haunted by much worse than painful memory. Some 5,000 of them now carry in their bodies unwanted life, placed there in what seems to have been a deliberate program of national humiliation.

"You must help us," says a Bengali nurse in rapid and earnest English.

"Many of these women are committing suicide. Many husbands have rejected them; many families turn them out. Many of these pregnant women are widows, who were raped after their husbands were killed." So a Bengali woman delivers, and there are no bright hopes of tomorrow to soften the labor pains today. She is giving birth to a tragic problem.

I talked with the social worker coordinating the government aid program for the "affected women," as they term it. "Will any of these women want to keep their babies?" I asked. She replied flatly "Not one."

The only answer seems to be a massive program of international legal adoption. But this calls for many maternity centers and then baby homes and orphanages for at least temporary care.

And this is only one of the many faces of need here in Bangladesh. Food is always cited as the prime need, and then medicines, but with the relief commodities come the need for logistical support. Small aircraft are needed for the private relief efforts, if we are to get help directly to the people in need. And in just a few weeks, when the monsoons will come, inundating up to 40 per cent of the land area of Bangladesh, helicopters and small boats will be needed. The people must be helped to help themselves, so they must have seed and simple tools today if they are to feed themselves tomorrow.

Ten million refugees are now returning home from India, but there are the other uncounted millions the world tends to forget — those who

did not leave Bangladesh, but who are just as hungry and homeless as those who did. (It has been estimated that of the ten million returning from India, at least seven million will come home to nothing. Not only were their homes destroyed, but their villages have disappeared.)

So help is needed. Now. Housing as well as food and medicines, centers for war-handicapped children, vocational rehabilitation for men who have lost arms and legs.

But Bangladesh does have another face. A face of hope. It smiles in the fresh air of freedom, and shouts of "Joi Bangla" ring out as hands of hope grasp whatever is available and begin to rebuild little homes and shops.

I met with the President of the new country, who knows I am American, so inevitably our conversation turned to the question of U.S. recognition of Bangladesh.

"I am just a private citizen," I told him. "I cannot speak for Mr. Nixon. I am sure he has many factors in his decisions, as you do in yours, which the rest of us cannot know. Our purposes are in no sense political," I said. "But I will do one thing: As an individual, I will call upon the American people to 'recognize' Bangladesh — to 'recognize' your land with their hearts and their hands, with their prayers and with their help."

"I believe, Mr. President, that the people of the United States will respond to the spirit of Bangladesh. . . will be moved as I have been to know the tragic price you paid for your freedom. . . and will be encouraged to help as they see the initiative and ambition and bright hope with which your people rebuild their land."

I meant those words; I believe them. And that is why, here in Bangladesh, I write this open letter.

Philippine Baptists Study New Ways Of Church Growth

By Robert L. Stanley

Southern Baptist missionaries in the Philippines are taking a careful look at themselves and the churches they have helped establish in the past 22 years.

Since the denomination's first Philippine church (Baguio Chinese Baptist) was organized in 1950, Southern Baptist work in the island republic has grown to 300 churches, chapels and mission points with a membership of 15,048.

But in a land of 39 million people with one of the world's highest population growth rates (3.5 percent), Phil-

ippine Baptists are praying and working for a breakthrough that will see hundreds of new churches formed throughout the country.

A church growth survey committee has distributed lengthy questionnaires to all Southern Baptist missionaries and is preparing similar questionnaires for pastors and church members. A Baptist layman, Eduardo B. Calica of the Bureau of Census for the Philippines, is giving technical advice on the survey.

These questionnaires seek to find out why certain churches have grown faster than others, whether financial aid has helped or hindered church growth, and ask such personal questions as the number of persons one has personally won to Christ in the past year.

After the survey is completed, the results will be evaluated by Ebbie C. Smith of the Southern Baptist mission in Indonesia, and Robert Skivington, an experienced Philippine research with the Conservative Baptist Mission. These men also will interview missionaries, pastors and lay members before preparing a report to be presented to the annual meeting of the Philippine Baptist Mission late in June.

With funds for buying land and constructing of church buildings becoming more limited, much discussion is being given to the idea of the "house church" — a small group meeting with a lay leader in one of the members' houses for Bible study and worship. Since it requires little or no financial assistance, Smith believes this type of self-propagating congregation offers almost unlimited potential for growth.

Rev. Elton Moore Called To Bethel

Rev. Elton Moore of Newton has accepted the pastorate of Bethel Church, Brandon, according to an announcement by Mrs. H. E. Sandifer, chairman of the church's pulpits committee.

Mr. Moore, native of Leake County and for seven years pastor of Silver Springs Church, Osyka, Mississippi, has also served Baptist churches at Walnut Grove, Russell and Oak Grove of Meridian, Cash of Lena, associate pastor and educational director at First, Winfield, Louisiana.

The Moores served eight years as missionaries to Indonesia. After returning from Indonesia, he was public relations director at Clarke College. For four years he has been associated with the Mississippi Department of Public Welfare. He is a graduate of Clarke College, and Mississippi College, and holds the Bachelor of Divinity and Master of Religious Education degrees from New Orleans Seminary. Mrs. Moore, the former Mimi Jean Cooper of Morton, attended Clarke College and is a graduate of Mississippi College. For the past seven years she has taught in the Newton High School. The Moores have a son, Lowrey Reece.

Benefit Ball Game For Summer Missions

A benefit basketball game for student summer missions will be held at William Carey College on Thursday night, March 16, at 7:30 p. m., according to Chaplain Jerry Oswalt. The Baptist Student Union members will play against the "Carey-overs" — a group composed of such amateur athletes as President J. Ralph Noonkester, Dean Dorman Laird, Dr. J. V. McCrory, Chaplain Jerry Oswalt, and Admissions Director Bryan Brand. Coach John O'Keefe will also be pulled into service. A fifty-cent donation to summer missions will be asked of each guest and an evening of high entertainment is promised all.



MICROSCOPE FOR JORDAN — when Mr. and Mrs. Ken Murphy (right), students at Southern Seminary, Louisville, learned that the Baptist hospital in Jordan had no microscope, their concern led to a campaign in their home churches in Alabama and Indiana to raise funds for one. Successful in their efforts, they presented the microscope to Mr. and Mrs. Joe Williams (left), who casually told them of the need for the instrument while they were next door neighbors at the seminary. Williams, a medical technologist at the hospital in Jordan, and his wife are recent foreign missionary appointees. — (BP Photo).

Mrs. Porch Of Pelahatchie -- One Of The "Unsung Heroines"

"All churches have many quiet and faithful stewards who dependably dedicate their talents to the Lord's service, people who consistently do what they can with what they have and do it beautifully." Thus points out Rev. Bob Maddux, pastor of Pelahatchie Church.

He continues, "All pastors are aware of the debt of gratitude we owe the who minister in many varied ways. One of the many 'unsung heroes' in almost every church is the lady who prepares the lovely flower arrangements that usually adorn the communion table in the sanctuary. These works of art not only serve to remind us of the beauty that only God could create but often symbolically remind us of the great Christian truths and denominational themes."

The lady who serves faithfully in that capacity in the Pelahatchie Church is Mrs. Lillian Porch, one of the nurses at Baptist Hospital, Jackson, and mother of Rev. James Porch, pastor of Northside Baptist Church.



Clinton. The above photo pictures her with one of her late winter creative arrangements.

"Our people often comment on her gifted ability to make the Lord's house bright and beautiful," adds Pastor Maddux. "They are appreciative of her, as am I."

Many others across the state, like Mrs. Porch, are due recognition for their gifts that would be missed by all who worship if they did not contribute their labor of love.

Calvary To Present "The King Is Coming"

"The King Is Coming" is to be presented by Pascagoula's Calvary Church at 7:30 p. m. on Sunday, March 19 at the church as part of the Buddy Mathis Crusade. The original, dramatic musical deals with the Second Coming of Christ. Some one hundred members of the church are used in the cast, including the fifty-voice Sanctuary Choir. The musical has been presented in Pascagoula, Laurel, Columbia, Jackson, and Mobile. Mrs. Byron E. Mathis and Mrs. Jim Burkes wrote the script, arranged or wrote the music, and designed the costumes. Special portable stages were constructed for the production. Rev. Byron Mathis, pastor of Calvary, states, "An average of more than twenty-five decisions have been recorded each time the musical has been presented." The public is invited.



FMB photo by Gerald S. Harvey
COMMITTED TO HEALTH — Wherever Christian missionaries have gone, they have demonstrated concern for "the whole man." Many places this concern takes the form of health care services. All that medical missionaries are able to do demonstrates the cooperative work of the churches who make possible their services. The Cooperative Program undergirds this ministry.
(Missionary doctor with young child, Baptist Hospital, Sanyati, Rhodesia)
STEWARDSHIP DEPARTMENT, JOHN ALEXANDER, DIRECTOR

Tent Is Needed In Montana For Revivals

By Elmer Howell, Director, Brotherhood Dept.

Rev. Roger Hill, pastor of First Baptist Church, Three Forks, Montana, has informed us that the use of a tent last year in revival efforts in Montana paid big dividends in attendance and conversion experiences.

Brother Hill says, "We averaged 350 people per service for eight days, compared to 80 to 90 per service in regular revivals. We had people from towns as far as 60 miles away attend. We had people from all denominations. We had local people come who had never attended anything our church sponsored. Young people made up at least one-third of our attendance each night. We had 101 decisions for Christ. Hardly a week goes by but that in some way or other our

church benefits, or my ministry is enlarged, because of the tent revival."

Brother Hill goes on to say he is convinced that the tent revival effort can be used in their association very effectively. He says, "It enables Southern Baptist preachers to preach the gospel to many people who would otherwise never attend a Southern Baptist church."

We have been informed that the association voted to sponsor as many tent revivals as possible this next summer, and it appears now that four churches (at least) will sponsor one each.

We in Mississippi can assist in this evangelistic effort by making a generous contribution to the tent fund, the purpose of which is to purchase a slightly used tent, the owner having died and the widow is very desirous

to sell at a tremendous reduction. All of this information has been placed in the hands of Brother Hill. I understand that approximately \$1700 will be needed to purchase a tent.

Several Baptist Men's groups in our state have already made a contribution to the fund. If anyone is interested and needs additional information, please contact the Brotherhood Department of the Mississippi Baptist Convention Board, P. O. Box 530, Jackson, Mississippi 39205. If one desires to make a contribution, please make the check payable to the Mississippi Baptist Convention Board, designating it to be applied to the Montana Revival Tent Fund, and mail to the Brotherhood Department, P. O. Box 530, Jackson, Mississippi 39205.

Today's Youth



Kathy Benge Crowned "Miss Carey College"

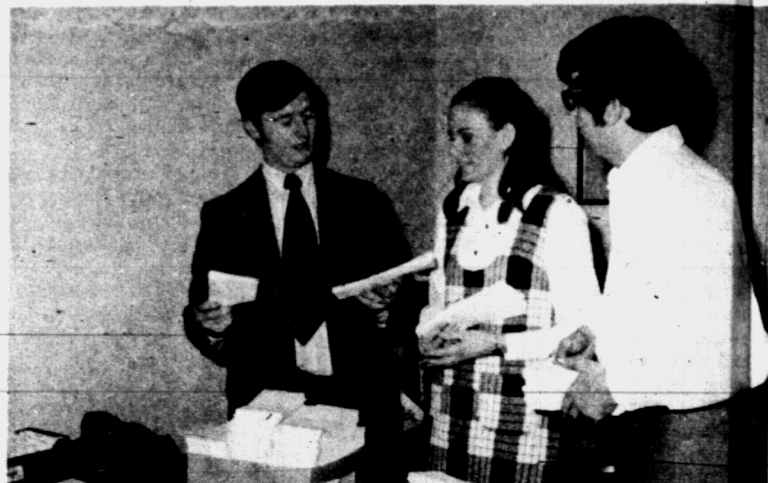
Lovely Kathy Benge of Brookhaven captured the fourth annual Miss Carey College title on Thursday, March 2, and is crowned above by Miss Helen Driskell, the 1971 Miss Carey. Kathy is a senior religious education major and won the acclaim of both judges and audiences with her beautifully moving rendition of "The Lord's Prayer" in Indian sign language. She is the daughter of Mrs. James Benge of Brookhaven.

Clarke's "College For A Day," March 25

The Spring Guest Day at Clarke College, promises to be filled with the type of activities that will afford prospective students a good close look at life at The Mississippi Baptist Junior College.

Students visiting the Newton campus on Saturday, March 25, will be offered campus tours, individual conferences with faculty members in their area of interest, refreshments and entertainment. Under the direction of Admissions Counselor Woodie Burt, "College for a Day" shapes up as a program that should help a high school student determine whether Clarke is the college for him.

Included in the day's activities will be entertainment featuring "The Villagers" from Jackson and Clarke's own singing group, "The C's." Visitors will enjoy a baseball game between Clarke and Jones Junior College and the day will conclude with a full-length motion picture presented under the auspices of the Student Government Association. There is no charge for any event or meal, and alumni of Clarke College have been especially invited to bring prospective students.



Last minute details of Clarke's "College for a Day" capture the attention of Admissions Counselor Woodie Burt, Student Assistant Linda Waddell and Student Body Association President Ronnie Walker.

There are months of preparation and planning for such an occasion as "College for a Day." Posters are planned, brochures are readied for the printer, addresses checked and re-checked, personal contacts made,

Baptists Quiz Youth For Media Planning

Students in eight Spanish American countries prefer "contemporary youth sounds" in music, while their first choice in literature is romantic novels, a Baptist survey reveals.

The survey was designed to help Baptist leaders shape mass media planning for reaching the rapidly growing Latin American student population, according to Alan Compton, Southern Baptist radio and TV representative for Latin America.

Survey responses also indicate the young people's main areas of concern to be centered on family, education, politics, sex and economics.

The particular language in which a song is recorded seems of little importance "as long as it is a great song," Compton said, but those recorded in Spanish have a better chance of becoming hits. Romantic novels in paperback editions are the most popular reading matter.

The survey was a joint project of the student literature department of the Baptist Spanish Publishing House, national and missionary student workers in the eight countries involved, and Compton.



"Here Is My Life"—Home Missions Filmstrip

HERE IS MY LIFE, a filmstrip in color for adults and youth, shows a wide variety of missionary vocations, US-2, Christian Service Corps, Student Summer Missions

and many other specialists. Color filmstrip with record, 66-80 frames, illustrated script, approximately 10 minutes, \$7.50. Available in Baptist Book Stores.

Birmingham Students Train In Cardiology At Baptist Hospital

Mississippi Baptist Hospital has completed an arrangement with the University of Alabama School of Medicine in Birmingham under which second-year fellows finishing their training in cardiology will rotate through the hospital's Cardiovascular Unit.

"This is another indication of the status Mississippi Baptist Hospital has as a regional medical facility—not only in health care but in the field of medical education," said Paul J. Pryor, hospital administrator, in announcing the agreement between the two institutions.

Pryor said the first Fellow to come to Mississippi Baptist Hospital under the arrangement is Dr. Charles Riley, who is currently working with Dr. H. Davis Dear, director of the hospital's Cardiovascular Laboratory, which has been in operation since July 1, 1971.

The Cardiovascular Laboratory was one of the units visited by a team from the national Joint Commission on Hospital Accreditation during its survey of Mississippi Baptist Hospital February 21-22.

The J. C. A. H. representatives also met with members of the hospital's medical staff to review procedures at the hospital. Additional sessions were held with members of the hospital's administrative team.

The medical staff, in another session, presented a plaque to Dr. Al Meena in recognition of his year (1971) as chief of the staff. Chief of staff for the calendar year 1972 is Dr. Robert Henderson.

In other activities at the hospital, Pryor expressed the sorrow of all hospital personnel at the death of John M. Yarborough, Jackson cotton buyer and businessman and long-time member of the hospital's board of trustees.

Youth Rally March 18

A county-wide youth rally will be held by Jackson County Baptists at Pascagoula's Calvary Church on Saturday, March 18, at 7:30 p.m. with Buddy Mathis preaching and Terry Veazey directing the music.

Miss Doris White is in charge of the rally and said she is expecting a record-breaking attendance. Rev. Zeno Wells is superintendent of Missions for Jackson County Baptists. Miss White said, "While it is called a youth rally we are anxious for adults to attend also. Refreshments will be served at the close of the rally."



WM. CAREY COLLEGE'S ANNUAL SPRING PROSPECTIVE STUDENT DAY on Saturday, March 18, will feature student "skydiver" Lee Dunlap, left rear. Shown looking over his parachute equipment are students Conrad Howell of Tupelo, Debbie Perry, Biloxi, and Daryl Rhoden (right rear) of Laurel. Registration for all high school and junior college guests will take place at 10 a.m. The full day's activities will include faculty conferences, campus tours, entertainment, baseball game, and two skydiving exhibitions. Reservations may be made by phoning or calling the Admissions Office at William Carey College. Free lunch by Morrison's Food Service will be served all registered guests.



Summer Missionaries From MC

These Mississippi College students are among the 23 from throughout the state selected to serve as summer missionaries for this summer by the Department of Student Work of the Mississippi Baptist Convention. The summer appointees who will be working in foreign countries and throughout the United States are, front row, left to right, Gary Pearce, Baton Rouge, La.; Viet Nam; Darryl Boggs, Laurel, Malaysia - Singapore; Becky Henderson, Jackson, California; second row - Mary Jane Welch, Aberdeen, Nevada; Michele Rogers, Collins, Israel; John Powell, Baton Rouge, La.; Nevada; back row - Bo Gore, Lambert, Alaska; and Dee Lansing, Magnolia, Mississippi Gulf Coast. Not pictured are Debra Brown, Smithville, Rhodesia; and Charlie Ray, Brandon, Nevada. (M. C. Photo by Bill Strange)

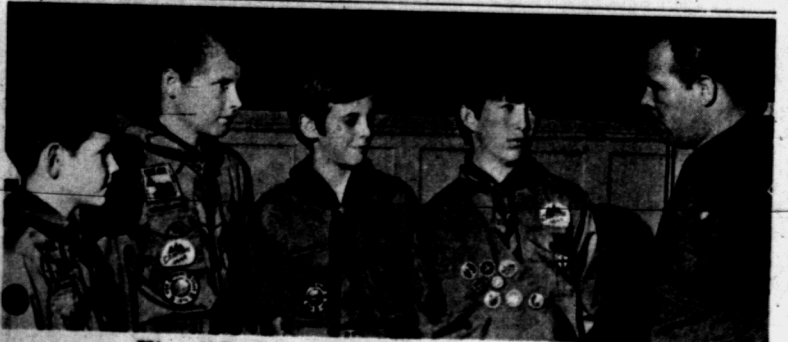
"Miss Mississippi 1970" To Be Emcee For Coast's Second Annual Solid Rock Festival



Christine McClamroch Ahern, pictured, Miss Mississippi 1970, and third alternate to the 1971 Miss America, will be a special guest participant and emcee for the second annual "Solid Rock Festival" on the beach at Gulfport March 31 and April 1.

The festival gets its name from the old hymn, "On Christ the Solid Rock I Stand." All activities are free to everyone. The event has the full cooperation of Gulfport city officials. Site is the Joseph T. Jones Memorial Park in the small craft harbor area near downtown Gulfport. The Friday night program begins at 7:30, with Saturday's events from 10 a.m. until 5 p.m.

Chris spent thirteen years of her life in the Presbyterian Home for Children in Columbus. Adopted at the age of 18 by the Melvin McClamroch family of Corinth, she attended M.S.C.W., majoring in voice. All of the nation learned of her background when Mississippians raised \$15,000 to send all of the children and staff of the orphanage to the Miss America Pageant in Atlantic City with her.



Five "God And Country" Awards Given

First Church, New Albany recently awarded the God and Country badge to the following scouts (left to right): Mike Smith, Willie Dew, Charles Watson, and Steve Robinson. The Scout Master is Lewis Rosenthal. Also, Charles Carter received the Eagle Scout badge on the same Sunday. Scout Troop 222 is sponsored by First Church, Rev. W. F. Evans, pastor, and during the past five years has awarded twenty-two God and Country badges.

Vocational Guidance Labs Planned At Summer Assemblies

NASHVILLE — Three vocational guidance labs will be held at Ridgecrest and Glorieta Baptist Assemblies during 1972.

Two sessions, July 6-12 and July 13-19, will be held at Ridgecrest Baptist Assembly, Ridgecrest, N. C.

The other session will be held June 11-17 at Glorieta Baptist Assembly, Glorieta, N. M.

Bill Estes, consultant, church administration department, will lead the conference at Glorieta.

The two Ridgecrest conferences will be led by John Mitchell, consultant, church administration department.

Both men are working in the vocational guidance and family ministry section of the department of the Southern Baptist Sunday School Board.

Call '72 For Young People

The William Carey College campus in Hattiesburg will be the scene on April 15 and April 16 of a dedicated vocations weekend named appropriately "CALL '72." The letters stand for "Called to Action as the Lord Leads."

High School students who have felt a call from the Lord for special service or who are seeking a place of service within the wide vocational possibilities in the Baptist denomination, are urged to attend.

Representatives from many of the major boards and commissions will be present to counsel students concerning professional avenues of service. Dialogue sessions will be conducted by outstanding practitioners in areas such as Christian journalism and communication, Christian nursing and medical service, promotional work, church drama, etc.

Under the direction of the Department of Religious Activities at William Carey College, the program will be led by Chaplain Jerry Oswalt, Mrs. Marjorie Rowden, and members of the faculty and student body of the religion and philosophy department.

Registration will take place Saturday morning, April 15, at 10 a.m. on the patio of Thomas Fine Arts Building. A fast moving schedule has been planned which will run through 1 p.m. on Sunday, April 16. A small registration fee of \$5.00 per high school student will include four meals in Wilkes Dining Hall, catered by Morrison's Food Service, and over night accommodations on campus. Churches are urged to encourage students to attend CALL '72 by subsidizing the registration fee if necessary.

Highlight of the weekend will be an inspiring worship service on Sunday morning at 10:30 in Thomas Fine Arts Auditorium under the leadership of high school students. Pascagoula High School senior, Buddy Mathis,

outstanding young Mississippi evangelist, will bring the message of the morning. A fellowship dinner will be held immediately following, after which students will be free to return to their homes. A special Sunday School hour will be conducted using the Biblical basis for a "call" as the theme.

Personnel members for the weekend will be announced in full at a later time and brochures giving full details will be mailed to all pastors, youth directors, and high school students who will indicate an interest. These are urged to write to Dr. Jerry Oswalt, Chaplain, William Carey College, Hattiesburg, Miss.

BMC To Present "Romeo And Juliet"

Dr. Sylvia Hall, head of the Department of Speech at Blue Mountain College, has announced that Shakespeare's "Romeo and Juliet" will be presented at 7:30 p.m. on Thursday, March 16, in Modena Lowrey Berry Auditorium.

For seat reservation tickets and prices, kindly contact the Business Office, Blue Mountain College, Blue Mountain, Mississippi 38610. The college main phone number 685-5711, business office extension, 33. Admission for all students is \$1.00, and tickets for all adults will be sold for \$2.00. All seats in the College Main Auditorium will be reserved upon purchase of tickets, but there will be available tickets at the door on the evening of the performance.

The play will be presented under the sponsorship of Vincent Wagner of THE NATIONAL SHAKESPEARE Company, New York, New York.



Easter is a perfect time for new reading...



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—Dr. Duke McCall, President

Southern Baptist Theological Seminary

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A NEW SONG

by Pat Boone

Pat Boone tells his inner struggle to find power and peace with God amid the demands of an active career before the public eye. Extremely popular with all age groups, A New Song has sold over 400,000 copies. A perfect gift. Cloth, \$4.95

The Fellowship Of The Redeemed

By Clifton J. Allen
Acts 4:32-37; Romans 15

In this lesson and the three following ones, we focus attention on the nature of the church. One basic aspect of its nature is fellowship. This is applicable to the church in its universal sense as the whole family of God. But it is applicable in a very concrete and meaningful way as it applies to a local congregation. We see something of this in the church in Jerusalem in the period that followed Pentecost. There was very conscious awareness of the presence of the living Lord. The believers were indeed a *koinonia* in the Spirit, with the result that they had great joy in one another in the Lord and shared freely with one another their material goods as their needs required. As the Christian faith spread, the fellowship of Christians transcended difference of race and class. This was the will of Christ for his church.

The Lesson Explained
Sharing Goods With One Another
Acts 4:32-37

Most of the early converts to Christianity were from the common folk, many of them poor. Some were from other parts of the world who stayed in Jerusalem after becoming believers. Some lost their means of livelihood because they embraced the new faith. All these factors explain the poverty and need of members of the Christian community. But the believers were bound together in such oneness of heart and soul that they felt one another's needs and distresses. And they began to share with one another so freely that they thought of their possessions as belonging to them together. They were more concerned about sharing than about ownership. No one was without daily necessities. Love for one another and sharing with one another reinforced the witness to the truth of the gospel. With great power the apostles proclaimed the resurrection of Jesus. What was taking place in the church was proof of his living presence in the lives of the believers and of the working of his Spirit to make the church a genuine fellowship.

We are not to confuse this sharing of goods with communism. This sharing was completely voluntary. The right of private property was not abolished.

ished. It did not magnify material values but translated them into Christian generosity. All that was done was a declaration of faith in God and a recognition of the lordship of Christ and a willingness to follow his example of love.

Helping Weak Christians
Romans 15:1-6

The background of these verses is found in the preceding chapter. Paul made an appeal to the Christians in the church in Rome to be considerate of their weaker members. Their weakness rose from immaturity in the faith. This has special meaning for the morally strong to help the morally weak, for those more mature in their understanding of the gospel to help those who have less experience and understanding, and for those with more spiritual resources to instruct and encourage those lacking such resources. We are not to be concerned to please ourselves but to help our neighbors or help our fellow Christians. We can strive to help anyone who needs our assistance. Thus we shall be imitating Christ. He bore the reproaches of others. If we help fellow believers or others in distress, sometimes even in disgrace, we shall need to bear their reproaches with them.

Openness Toward All Persons
Romans 15:7

The fellowship of Christians cannot escape the test set forth in this verse of Scripture. We are to receive one another as Christ received us. Paul went on to say that the Gentiles were included in God's plan. In other words, the Christians in Rome were not to distinguish between Jews and Gentiles. Christ has received us, making no distinction between Jew and Gentile. He makes no distinction according to race or nationality or social status. He is the Savior of all who believe. And this is the way we are to receive one another. Let us rejoice that the reality of Christian fellowship transcends the differences between persons, which are economic and cultural and racial. Let us receive one another with openness and with joy. If we need to do so, let us confess failures in the past and ask for the forgiveness of God.



Blue Mountain's BSU Choir To Sing In Tupelo

The 57-voice Baptist Student Union Choir at Blue Mountain College will sing on March 19 at Harrisburg Church, Tupelo. Under the direction of Miss Johnnie Armstrong, the choir has sung in area churches, before the Mississippi Baptist Convention, for Founder's Day programs,

and will present other programs in North Mississippi and the Mid-South before the close of the session. The last two presentations were given at Endville Church, Pontotoc County, and First Church, Holly Springs.

Sunday School Lesson: Life and Work

"The Way Of The Cross Leads Home"

Luke 23

By Bill Duncan

What do you think is the most important event of all history? The dropping of the first atomic bomb was very important. The murder of John F. Kennedy was world-shaking. The admission of Red China to the United Nations was important. The discovery of America was essential to us. But for the Christian, there is one event that towers above all others. The crucifixion and resurrection of Jesus Christ changed the course of history and the destiny of all mankind.

The idea of the cross might be offensive to some today who would object to the cruel details of death. But to the writers of the New Testament the cross was the symbol of a way of

life that ended at the cross. "God became flesh and dwelt among us." The cross was the burden that God bore for us. This was God's Son dying for the sins of the whole world.

Paul the Apostle often spoke of the glory of the cross and its revelation. His whole life focused at the cross. The death of Jesus Christ made a profound impression upon him. This death, symbolized by the cross, became the basis of his hope for the ultimate redemption of mankind and the fulfillment of God's eternal purpose for the world.

At the cross we see three things. First, we see how far sin will go to destroy that which is good. Second, we see how deep the heart of God is. The vastness of God's love is great. Thirdly, we see the only hope of the world. While sin did its worst, God did his best.

The way of life is still the way of the cross. There can be no crown if there is no cross. If our world ever

finds its way to peace, it must be along the toilsome way of the cross.

A little boy was lost in the London fog. Through tear-dimmed eyes he appealed to a police officer for help in finding his way home. He remembered that he could find his way if he could get to Charing Cross, a spot that marks the center of the city and is named simply as the cross. The little fellow said, "If you will take me to the cross, I think I can find my way from there." And so it is if we find the way home, we must start at the cross.

The charges against Jesus as he was tried by the political leaders were: subverting the nation, forbidding tribute to Caesar and calling himself a King. These speak of treason if you know what they mean. Jesus had rejected the popular concept of the King-Messiah. Jesus had tried in vain to change the people's opinion. Luke was careful to bring out the fact that neither Pilate nor Herod

found Jesus guilty. Pilate even made an attempt to free Jesus. The reason could have been that he had no desire to be pushed around by religious leaders. He offered to release Jesus, but they asked for Barabbas, a Jewish insurrectionist against Rome. Pilate was unconcerned about legal rights. He merely wanted to appease the mob.

A person condemned to death by crucifixion was required to carry his own cross to the place of execution. Along with Jesus were two "other" evildoers. "Others" means others of a different kind. Jesus was dying innocently, but they were guilty of crimes worthy of death. Some have thought they were companions in crime with Barabbas who would have died with them had not Jesus become his substitute. There a mob followed the "criminals" along the way.

Luke gives the place of execution a Latin name, "Calvary." The Greek name for it is Kranion, the skull, suggesting the shape of the place. The Hebrew name is Golgotha. The site today is not exact, but it certainly was, outside the sacred city. Perhaps God did not intend that we should know.

The last words of Jesus during

those six hours of crucifixion have been remembered as "crucial" words. The first was a prayer for all the people who had a part in the crucifixion. The second statement was for the thief who had asked to be saved and Jesus gave him the promise of fellowship that very day. The third speech that Jesus gave was the agony of suffering because of bearing the sins of guilty mankind.

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Hudson Taylor tells how on a holiday when he was a teenager all alone, he was looking for something to read. He found a tract in which he was interested only because of the story. He came upon for the first time the words, "the finished work of Christ." It laid hold upon his heart. "Then there dawned upon me," he said, "the conviction that there was nothing for me to do but fall upon my knees, accept the Saviour, and praise him for evermore." This is the proper response to the work of Christ on Calvary.

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Today's Youth



Kathy Benge Crowned "Miss Carey College"

Lovely Kathy Benge of Brookhaven captured the fourth annual Miss Carey College title on Thursday, March 2, and is crowned above by Miss Helen Driskell, the 1971 Miss Carey. Kathy is a senior religious education major and won the acclaim of both judges and audiences with her beautifully moving rendition of The Lord's Prayer in Indian sign language. She is the daughter of Mrs. James Benge of Brookhaven.

Clarke's "College For A Day," March 25

The Spring Guest Day at Clarke College, promises to be filled with the type of activities that will afford prospective students a good close look at life at The Mississippi Baptist Junior College.

Students visiting the Newton campus on Saturday, March 25, will be offered campus tours, individual conferences with faculty members in their area of interest, refreshments and entertainment. Under the direction of Admissions Counselor Woodie Burt, "College for a Day" shapes up as a program that should help a high school student determine whether Clarke is the college for him.

Included in the day's activities will be entertainment featuring "The Villagers" from Jackson and Clarke's own singing group, "The C's." Visitors will enjoy a baseball game between Clarke and Jones Junior College and the day will conclude with a full-length motion picture presented under the auspices of the Student Government Association. There is no charge for any event or meal, and alumni of Clarke College have been especially invited to bring prospective students.



Last minute details of Clarke's "College for a Day" capture the attention of Admissions Counselor Woodie Burt, Student Assistant Linda Waddell and Student Body Association President Ronnie Walker.

There are months of preparation and planning for such an occasion as "College for a Day." Posters are planned, brochures are readied for the printer, addresses checked and re-checked, personal contacts made,

Baptists Quiz Youth For Media Planning

Students in eight Spanish American countries prefer "contemporary youth sounds" in music, while their first choice in literature is romantic novels, a Baptist survey reveals.

The survey was designed to help Baptist leaders shape mass media planning for reaching the rapidly growing Latin American student population, according to Alan Compton, Southern Baptist radio and TV representative for Latin America.

Survey responses also indicate the young people's main areas of concern to be centered on family, education, politics, sex and economics.

The particular language in which a song is recorded seems of little importance "as long as it is a great song," Compton said, but those recorded in Spanish have a better chance of becoming hits. Romantic novels in paperback editions are the most popular reading matter.

The survey was a joint project of the student literature department of the Baptist Spanish Publishing House, national and missionary student workers in the eight countries involved, and Compton.



"Here Is My Life"—Home Missions Filmstrip

HERE IS MY LIFE, a filmstrip in color for adults and youth, shows a wide variety of missionary vocations, US-2, Christian Service Corps, Student Summer Missions

and many other specialists. Color filmstrip with record, 66-80 frames, illustrated script, approximately 10 minutes, \$7.50. Available in Baptist Book Stores.

Birmingham Students Train In Cardiology At Baptist Hospital

Mississippi Baptist Hospital has completed an arrangement with the University of Alabama School of Medicine in Birmingham under which second-year fellows finishing their training in cardiology will rotate through the hospital's Cardiovascular Unit.

"This is another indication of the status Mississippi Baptist Hospital has as a regional medical facility—not only in health care but in the field of medical education," said Paul J. Pryor, hospital administrator, in announcing the agreement between the two institutions.

Pryor said the first Fellow to come to Mississippi Baptist Hospital under the arrangement is Dr. Charles Riley, who is currently working with Dr. H. Davis Dear, director of the hospital's Cardiovascular Laboratory, which has been in operation since July 1, 1971.

The Cardiovascular Laboratory was one of the units visited by a team from the national Joint Commission on Hospital Accreditation during its survey of Mississippi Baptist Hospital February 21-22.

The J. C. A. H. representatives also met with members of the hospital's medical staff to review procedures at the hospital. Additional sessions were held with members of the hospital's administrative team.

The medical staff, in another session, presented a plaque to Dr. Al Meena in recognition of his year (1971) as chief of the staff. Chief of staff for the calendar year 1972 is Dr. Robert Henderson.

In other activities at the hospital: Pryor expressed the sorrow of all hospital personnel at the death of John M. Farborough, Jackson cotton buyer and businessman and long-time member of the hospital's board of trustees.

Youth Rally March 18

A county-wide youth rally will be held by Jackson County Baptists at Pascagoula's Calvary Church on Saturday, March 18, at 7:30 p.m. with Buddy Mathis preaching and Terry Veazey directing the music.

Miss Doris White is in charge of the rally and said she is expecting a record-breaking attendance. Rev. Zeno Wells is superintendent of Missions for Jackson County Baptists. Miss White said, "While it is called a youth rally we are anxious for adults to attend also. Refreshments will be served at the close of the rally."

"Miss Mississippi 1970" To Be Emcee For Coast's Second Annual Solid Rock Festival



Christine McClamroch Ahern, pictured, Miss Mississippi 1970, and third alternate to the 1971 Miss America, will be a special guest participant and emcee for the second annual "Solid Rock Festival" on the beach at Gulfport March 31 and April 1.

The festival gets its name from the old hymn, "On Christ the Solid Rock I Stand." All activities are free to everyone. The event has the full cooperation of Gulfport city officials. Site is the Joseph T. Jones Memorial Park in the small craft harbor area near downtown Gulfport. The Friday night program begins at 7:30, with Saturday's events from 10 a. m. until 5 p. m.

Chris spent thirteen years of her life in the Presbyterian Home for Children in Columbus. Adopted at the age of 18 by the Melvin McClamroch family of Corinth, she attended M.S.C.W., majoring in voice. All of the nation learned of her background when Mississippians raised \$15,000 to send all of the children and staff of the orphanage to the Miss America Pageant in Atlantic City with her.

Chris has continued to capture the hearts of people all over the nation with personal appearances and Christian testimony in churches, campus crusades, and Billy Graham Crusades. She was married last August to Lt. Richard Ahern, and they now make their home in Meridian.

At the Solid Rock Festival she will sing, give her personal testimony, and act as mistress of ceremonies for parts of the program.

The Festival is specifically designed for appeal to young people of junior high through college age. Small musical groups, individuals, and choirs wishing to participate should immediately write the Festival c/o Post Office Box 6218, Gulfport, Miss. 39501.

Vocational Guidance Labs Planned At Summer Assemblies

NASHVILLE — Three vocational guidance labs will be held at Ridgecrest and Glorieta Baptist Assemblies during 1972.

Two sessions, July 6-12 and July 13-19, will be held at Ridgecrest Baptist Assembly, Ridgecrest, N. C.

The other session will be held June 11-17 at Glorieta Baptist Assembly, Glorieta, N. M.

Bill Estes, consultant, church administration department, will lead the conference at Glorieta.

The two Ridgecrest conferences will be led by John Mitchell, consultant, church administration department.

Both men are working in the vocational guidance and family ministry section of the department of the Southern Baptist Sunday School Board.



WM. CAREY COLLEGE'S ANNUAL SPRING PROSPECTIVE STUDENT DAY on Saturday, March 18, will feature student "skydiver" Lee Dunlap, left rear. Shown looking over his parachute equipment are students Conrad Howell of Tupelo, Debbie Perry, Biloxi, and Daryl Rhoden (right rear) of Laurel. Registration for all high school and junior college guests will take place at 10 a. m. The full day's activities will include faculty conferences, campus tours, entertainment, baseball game, and two skydiving exhibitions. Reservations may be made by phoning or calling the Admissions Office at William Carey College. Free lunch by Morrison's Food Service will be served all registered guests.



Summer Missionaries From MC

These Mississippi College students are among the 23 from throughout the state selected to serve as summer missionaries for this summer by the Department of Student Work of the Mississippi Baptist Convention. The summer appointees who will be working in foreign countries and throughout the United States are, front row, left to right, Gary Pearce, Baton Rouge, La.; Viet Nam; Darryl Boggs, Laurel, Malaysia - Singapore; Becky Henderson; Jackson, California; second row - Mary Jane Welch, Aberdeen, Nevada; Michele Rogers, Collins, Israel; John Powell, Baton Rouge, La., Nevada; back row - Bo Gore, Lambert, Alaska; and Dee Lansing, Magnolia, Mississippi Gulf Coast. Not pictured are Debra Brown, Smithville, Rhodesia; and Charlie Ray, Brandon, Nevada. — (M. C. Photo by Bill Strange)

Five "God And Country" Awards Given

First Church, New Albany recently awarded the God and Country badge to the following scouts (left to right): Mike Smith, Willie Dew, Charles Watson, and Steve Robinson. The Scout-Master is Lewis Rosenthal. Also, Charles Carter received the Eagle Scout badge on the same Sunday. Scout Troop 222 is sponsored by First Church, Rev. W. F. Evans, pastor, and during the past five years has awarded twenty-two God and Country badges.



PLANNING FOR CALL '72, a special weekend meeting for young people interested in Christian vocations, are five high school students posed above. Helping to plan the combaf above are, from left: Judy Gill, First Church, McLaurin; Joy Chance, First Church, Petal; Terry Booth, First Church, Laurel; Jerry Watts, First Church, Purvis; and Debbie Hegwood, Calvary Church, Oakgrove.

Call '72 For Young People

The William Carey College campus in Hattiesburg will be the scene on April 15 and April 16 of a dedicated vocations weekend named appropriately "CALL '72." The letters stand for "Called to Action as the Lord Leads."

High School students who have felt a call from the Lord for special service or who are seeking a place of service within the wide vocational possibilities in the Baptist denomination, are urged to attend.

Representatives from many of the major boards and commissions will be present to counsel students concerning professional avenues of service. Dialogue sessions will be conducted by outstanding practitioners in areas such as Christian journalism and communication, Christian nursing and medical service, promotional work, church drama, etc.

Under the direction of the Department of Religious Activities at William Carey College, the program will be led by Chaplain Jerry Oswalt, Mrs. Marjorie Rowden, and members of the faculty and student body of the religion and philosophy department.

Registration will take place Saturday morning, April 15, at 10 a. m. on the patio of Thomas Fine Arts Building. A fast moving schedule has been planned which will run through 1 p. m. on Sunday, April 16. A small registration fee of \$5.00 per high school student will include four meals in Wilkes Dining Hall, catered by Morrison's Food Service, and over night accommodations on campus. Churches are urged to encourage students to attend CALL '72 by subsidizing the registration fee if necessary.

Highlight of the weekend will be an inspiring worship service on Sunday morning at 10:30 in Thomas Fine Arts Auditorium under the leadership of high school students. Pascagoula High School senior, Buddy Mathis,

outstanding young Mississippi evangelist, will bring the message of the morning. A fellowship dinner will be held immediately following, after which students will be free to return to their homes. A special Sunday School hour will be conducted using the Biblical basis for a "call" as the theme.

Personnel members for the weekend will be announced in full at a later time and brochures giving full details will be mailed to all pastors, youth directors, and high school students who will indicate an interest. These are urged to write to Dr. Jerry Oswalt, Chaplain, William Carey College, Hattiesburg, Miss.

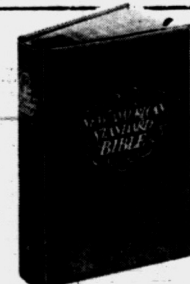
BMC To Present

'Romeo And Juliet'

Dr. Sylvia Hall, head of the Department of Speech at Blue Mountain College, has announced that Shakespeare's "Romeo and Juliet" will be presented at 7:30 p.m. on Thursday, March 16, in Modena Lowrey Berry Auditorium.

For seat reservation tickets and prices, kindly contact the Business Office, Blue Mountain College, Blue Mountain, Mississippi 38610. The college main phone number 685-5711, business office extension, 33. Admission for all students is \$1.00, and tickets for all adults will be sold for \$2.00. All seats in the College Main Auditorium will be reserved upon purchase of tickets, but there will be available tickets at the door on the evening of the performance.

The play will be presented under the sponsorship of Vincent Wagner of THE NATIONAL SHAKESPEARE Company, New York, New York.



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—Dr. Duke McCall, President Southern Baptist Theological Seminary

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The Fellowship Of The Redeemed

By Clifton J. Allen
Acts 4:32-37; Romans 15

In this lesson and the three following ones, we focus attention on the nature of the church. One basic aspect of its nature is fellowship. This is applicable to the church in its universal sense as the whole family of God. But it is applicable in a very concrete and meaningful way as it applies to a local congregation. We see something of this in the church in Jerusalem in the period that followed Pentecost. There was very conscious awareness of the presence of the living Lord. The believers were indeed a koinonia in the Spirit, with the result that they had great joy in one another in the Lord and shared freely with one another their material goods as their needs required. As the Christian faith spread, the fellowship of Christians transcended difference of race and class. This was the will of Christ for his church.

The Lesson Explained
Sharing Goods With One Another
Acts 4:32-37

Most of the early converts to Christianity were from the common folk, many of them poor. Some were from other parts of the world who stayed in Jerusalem after becoming believers. Some lost their means of livelihood because they embraced the new faith. All these factors explain the poverty and need of members of the Christian community. But the believers were bound together in such oneness of heart and soul that they felt one another's needs and distresses. And they began to share with one another so freely that they thought of their possessions as belonging to them together. They were more concerned about sharing than about ownership. No one was without daily necessities. Love for one another and sharing with one another reinforced the witness to the truth of the gospel. With great power the apostles proclaimed the resurrection of Jesus. What was taking place in the church was proof of his living presence in the lives of the believers and of the working of his Spirit to make the church a genuine fellowship.

We are not to confuse this sharing of goods with communism. This sharing was completely voluntary. The right of private property was not abolished.

It did not magnify material values but translated them into Christian generosity. All that was done was a declaration of faith in God and a recognition of the lordship of Christ and a willingness to follow his example of love.

Helping Weak Christians
Romans 15:1-4

The background of these verses is found in the preceding chapter. Paul made an appeal to the Christians in the church in Rome to be considerate of their weaker members. Their weakness rose from immaturity in the faith. This has special meaning for the morally strong to help the morally weak, for those more mature in their understanding of the gospel to help those who have less experience and understanding, and for those with more spiritual resources to instruct and encourage those lacking such resources. We are not to be concerned to please ourselves but to help our neighbors or help our fellow Christians. We can strive to help anyone who needs our assistance. Thus we shall be imitating Christ. He bore the

reproaches of others. If we help fellow believers or others in distress, sometimes even in disgrace, we shall need to bear their reproaches with them.

Openness Toward All Persons
Romans 15:7

The fellowship of Christians cannot escape the test set forth in this verse of Scripture. We are to receive one another as Christ received us. Paul went on to say that the Gentiles were included in God's plan. In other words, the Christians in Rome were not to distinguish between Jews and Gentiles. Christ has received us, making no distinction between Jew and Gentile. He makes no distinction according to race or nationality or social status. He is the Savior of all who believe. And this is the way we are to receive one another. Let us rejoice that the reality of Christian fellowship transcends the differences between persons which are economic and cultural and racial. Let us receive one another with openness and with joy. If we need to do so, let us confess failures in the past and ask for the forgiveness of God.



Blue Mountain's BSU Choir To Sing In Tupelo

The 57-voice Baptist Student Union Choir at Blue Mountain College will sing on March 19 at Harrisburg Church, Tupelo. Under the direction of Miss Johnnie Armstrong, the choir has sung in area churches, before the Mississippi Baptist Convention, for Founder's Day programs,

and will present other programs in North Mississippi and the Mid-South before the close of the session. The last two presentations were given at Endville Church, Pontotoc County, and First Church, Holly Springs.

Sunday School Lesson: Life and Work

"The Way Of The Cross Leads Home"

Luke 23

By Bill Duncan

What do you think is the most important event of all history? The dropping of the first atomic bomb was very important. The murder of John F. Kennedy was world-shaking. The admission of Red China to the United Nations was important. The discovery of America was essential to us. But for the Christian, there is one event that towers above all others. The crucifixion and resurrection of Jesus Christ changed the course of history and the destiny of all mankind.

The idea of the cross might be offensive to some today who would object to the cruel details of death. But to the writers of the New Testament the cross was the symbol of a way of

life that ended at the cross. "God became flesh and dwelt among us." The cross was the burden that God bore for us. This was God's Son dying for the sins of the whole world.

Paul the Apostle often spoke of the glory of the cross and its revelation. His whole life focused at the cross. The death of Jesus Christ made a profound impression upon him. This death, symbolized by the cross, became the basis of his hope for the ultimate redemption of mankind and the fulfillment of God's eternal purpose for the world.

At the cross we see three things. First, we see how far sin will go to destroy that which is good. Second, we see how deep the heart of God is. The vastness of God's love is great. Thirdly, we see the only hope of the world. While sin did its worst, God did his best.

The way of life is still the way of the cross. There can be no crown if there is no cross. If our world ever

finds its way to peace, it must be along the toilsome way of the cross.

A little boy was lost in the London fog. Through tear-dimmed eyes he appealed to a police officer for help in finding his way home. He remembered that he could find his way if he could get to Charing Cross, a spot that marks the center of the city and is named simply as the cross. The little fellow said, "If you will take me to the cross, I think I can find my way from there." And so it is if we find the way home, we must start at the cross.

The charges against Jesus as he was tried by the political leaders were: subverting the nation, forbidding tribute to Caesar and calling himself a King. These speak of treason if you know what they mean. Jesus had rejected the popular concept of the King-Messiah. Jesus had tried in vain to change the people's opinion. Luke was careful to bring out the fact that neither Pilate nor Herod

found Jesus guilty. Pilate even made an attempt to free Jesus. The reason could have been that he had no desire to be pushed around by religious leaders. He offered to release Jesus, but they asked for Barabbas, a Jewish insurrectionist against Rome. Pilate was unconcerned about legal rights. He merely wanted to appease the mob.

A person condemned to death by crucifixion was required to carry his own cross to the place of execution. Along with Jesus were two "other" evildoers. "Others" means others of a different kind. Jesus was dying innocently, but they were guilty of crimes worthy of death. Some have thought they were companions in crime with Barabbas who would have died with them had not Jesus become his substitute. There a mob followed the "criminals" along the way.

Luke gives the place of execution a Latin name, "Calvary." The Greek name for it is Kranion, the skull, suggesting the shape of the place. The Hebrew name is Golgotha. The site today is not exact, but it certainly was outside the sacred city. Perhaps God did not intend that we should know.

The last words of Jesus during

those six hours of crucifixion have been remembered as crucial words. The first was a prayer for all the people who had a part in the crucifixion. The second statement was for the thief who had asked to be saved and Jesus gave him the promise of fellowship that very day. The third speech that Jesus gave was the agony of suffering because of bearing the sins of guilty mankind.

At Calvary Jesus deposited His redemptive act in the hands of the Father for safe keeping and use in saving all who would believe in Him. Jesus died completing a task worth His supreme gift. In this act we see the Eternal God revealing His love and concern for a sinful world.

Hudson Taylor tells how on a holiday when he was a teenager all alone, he was looking for something to read. He found a tract in which he was interested only because of the story. He came upon for the first time the words, "the finished work of Christ." It laid hold upon his heart. "Then there dawned upon me," he said, "the conviction that there was nothing for me to do but fall upon my knees, accept the Saviour, and praise Him for evermore." This is the proper response to the work of Christ on Calvary.

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